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THE  
MISSIONARY HERALD  
OF THE  
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AN APPEAL FROM SYRIA.

THE readers of the Herald have noticed how frequently, of late, letters from different fields refer to the need of more laborers. It would be easy to present a list of many stations from which the call is one of great urgency; such as, if men and means were at command, would be responded to by the Prudential Committee without delay; such, indeed, in some cases, as would not have been suffered to occur, had the men and means been at command heretofore. The following appeal from Syria, prepared by a committee appointed for the purpose at the recent annual meeting of the mission, and signed by all the missionaries present, speaks for itself. The officers of the Board would be most happy to give a satisfactory reply to this and other like applications, but they can only obey the virtual bidding of the churches.

“Almost every year, for a considerable period, we have felt constrained to urge upon the consideration of the Prudential Committee, the necessity of strengthening our mission by suitable reinforcements, but at no former period has this necessity pressed upon our minds so strongly as at this annual meeting. While the work has been growing upon our hands from year to year, and the openings for missionary labor multiplying in every direction, and while the spiritual interests of the country are put in jeopardy more and more, by our failure to meet their demands, we find ourselves, as a mission, no stronger than we were fifteen years ago.

“When our mission was tolerably well manned, it consisted of twelve preachers, and merely to keep this number good, we should have one new man sent out yearly; instead of which, we have just welcomed the first new man sent to our field in *seven years!* and he has arrived barely in time to take the place of one [Mr. Lyons] disabled by overwork. Our former number of twelve is reduced to six, and the number of our stations from eight to three. If we survey our field geographically, we see all that part of it north of Beirut left unsupplied, and that, too, while in Hums, and throughout the large district of Akkar, crowded with Greek, Nusairiyeh and Moslem villages, the light is spreading; and those who have embraced the gospel are constantly writing, and entreating us to send some



one to instruct and guide them in the midst of fiery trials and persecutions. Several petitions have come from that region; and since we have been assembled in this annual gathering, a pressing message has arrived from one of the leading men of Bano, the largest town in the district of Akkar, who has been stoned, spit upon, despoiled of his goods, and threatened with *crucifixion* and *death*, and who entreats us not to leave him, and others who are enlightened, to struggle alone, without counsel or instruction. The work in that northern field demands the labors of at least two men.

“For all Mount Lebanon we have *two* missionaries, one of whom is confined to the Abeih seminary, leaving, practically, but one available general missionary for the whole mountain, including the Bukaa and the important town of Zahleh; and that at a time when there are new openings on every side, and the demand for missionary labor is beyond all former experience.

“The important town of *Jezzin*, in Southern Lebanon, and the surrounding district, offers a new and inviting field, which has been whitening for the last two years, and now urgently calls for laborers; but how we can send them it is impossible to see. And what shall we say of the whole Southern district, connected with Sidon station, comprising nearly one-half of our mission field, and now crippled by the failure in health of one of its two missionaries, and its oldest native helper, and by the death of another most eminently useful helper, whose place we know not how to supply. Instead of four missionaries, the number necessary to work the Sidon field efficiently, there is for the present but one available, Mr. Lyons being laid aside from his work.

“For years we have been obliged to turn a deaf ear to the calls which have reached us from Akka (Acre) and the surrounding region, and yet those calls cease not, but increase in earnestness from year to year. To state in a word the result of this hasty review of our field, we ought to have at this moment *five* more missionaries. This is the smallest number we can conscientiously ask, to enable us to meet the imperative and constantly increasing demands for missionary labor. Two are needed for Tripoli and Hums, one for Lebanon, and two for the South; and beside these, experience teaches us that we ought to have at least one (!) new man every year to keep our number good.

“We can hardly believe that our Board is prepared, at this stage of the work, to abandon fields so promising as these; (that they are increasingly promising may be seen by reference to the Reports of the Syria mission for the past year;) still less can we believe that the Prudential Committee will continue to apply to this mission a policy the working of which keeps our mission band in so reduced a state, that its members are forced to overwork themselves, and thus to throw away the best part of their missionary life. No skillful general will leave the different parts of his army so unsupported that they may be crushed in detail, and no wise merchant will embark his goods in a ship so overloaded that she is liable to be sunk in the first severe storm. Need we make the application?”

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#### DR. WINSLOW'S TAMIL AND ENGLISH DICTIONARY.

It was announced in the Herald some months since, that this Dictionary was at length completed and published at Madras; but it is due not only to the author and his personal friends, but to the friends of missions generally, that some further notice should be taken of so great and important a work

Some brief statements respecting its history, gathered from the fuller accounts given in the preface, will not be without interest.

The work was commenced nearly thirty years ago, before any part of Rottler's Dictionary was printed, by the Rev. J. Knight, of Jaffna, of the English Church Missionary Society, assisted by Mr. Gabriel Tissera, a learned native connected with the American mission at Jaffna, by Rev. Peter Percival, "now Professor of Sanscrit and Vernacular literature in the [Madras] Presidency College," and by other missionaries and native scholars. The plan contemplated several smaller dictionaries, as well as the larger one. After four or five years, a voyage to England, on account of ill health, obliged Mr. Knight to suspend the work, and his death followed immediately on his return to Ceylon. The materials collected were now transferred to the American mission at Jaffna, which had borne the expense of their collection. From these materials, in part, Rev. Levi Spaulding brought out the contemplated Tamil Dictionary, and the Rev. Samuel Hutchings, removing from Jaffna to Madras in 1842, continued the printing of the English and Tamil, carrying on also the preparation for the larger work. In a little more than a year, Mr. Hutchings's health failed, and he left India. It then devolved on Mr. Winslow to take charge of all the materials collected, to finish the correcting and printing of the English-Tamil Dictionary, and to carry on the preparation for the larger work.

"The task to be accomplished was great. Besides large deficiencies in the materials collected, they were arranged on a plan which it was thought best not to follow, and however valuable as a whole, were somewhat like fish brought to shore in a net, good and bad together. A selection had to be made, and the vocabulary required to be greatly increased;" while "a missionary with the entire charge of a station, having a native church, a large English school, and several schools in the vernacular, could not devote a great proportion of his best hours to any literary pursuit, however important." Mr. Winslow had also, for many successive years, an extra draught upon his time and strength, of four hours' labor each day, for three or four months of each year, in the revision of the Tamil Scriptures. In 1855, failure of health obliged him to visit his native land, and he was absent from India two and a half years. For one year during this time, Professor Percival supervised the preparation and printing, already commenced; but only 280 of the near 1,000 pages were printed when Mr. Winslow returned to his field. He was already so far advanced in life, that he might well shrink from extra and very arduous labor. The financial embarrassments of the American Board also, now brought upon him new difficulties, and greatly increased care in the continued prosecution of the work. But it had been undertaken "principally to promote Christian missions, by assisting missionaries to acquire the Tamil language;" much labor, time and money had been expended on it; he felt that it must not fail, and persevered. Subscriptions were secured from Government, from different missionary societies, and from individuals, sufficient to meet a large part of the expense of publication, leaving a balance which it is hoped will be

met by sales; and now he is permitted to see it completed and to say: "Amidst the various hinderances and discouragements which have attended the prosecution of this work, and made its wheels drag heavily, and sometimes stop, it is only by the special blessing of God that it has been concluded. At the feet of JEHOVAH-JESUS it is humbly laid: to all missionaries among the Tamil people it is respectfully dedicated."

The following extracts from notices which have appeared in different periodicals in India will serve to show how highly the work is esteemed:

"The Rev. Dr. Winslow has completed an important work, which lays the inhabitants of this Presidency, both English and native, under great obligations. We publish this day an advertisement announcing the issue of his Comprehensive Tamil and English Dictionary of High and Low Tamil; a book of prodigious labor, and great value. Dr. Winslow, from his great knowledge of Tamil, and his long experience, has been eminently qualified to carry on, to a successful issue, a work of this nature. \* \* \* We can only say that we consider the British nation, no less than the literary world, to be deeply indebted to our revered friend. His reward is not sought here, nor will it be paid in perishable coin. He has greatly promoted the spread of divine truth and of civilization, by his self-denying labors, and we offer him what he will value, the thanks of Christian brethren."—*Madras Observer*.

"The Rev. Dr. Winslow has conferred a great boon on the Madras Presidency, by the publication of his Comprehensive Tamil and English Dictionary. \* \* \* To the missionary, hitherto deprived of suitable means for extending his acquaintance with Tamil; to Government servants located in this Presidency; to the educated natives, who have hitherto despised rather than cultivated their beautiful tongue; and to the European, anxious to obtain an insight into the local vernaculars, Dr. Winslow's Dictionary must prove of the utmost value."—*Madras Times*.

"The extent and value of the Tamil Dictionary, which the Rev. Mr. Winslow has just completed, will be acknowledged on a perusal of the preface. \* \* \* No missionary, no civil servant in Southern India, no Oriental scholar or public library, in India or Europe, should be without a copy of this valuable work."—*Colombo Observer*.

"We have unavoidably delayed, for several days, to notice a very important work which has just issued from the American Mission Press. We allude to the Tamil Dictionary of the Rev. Dr. Winslow, the American missionary of this Presidency. This Dictionary is really a work of national importance, and it has been prosecuted to accomplishment through difficulties and discouragements that lead us the more to admire the persevering manner in which a book so necessary, both to the religious and secular instruction of the Tamil-speaking people of India, has been brought to a conclusion."—*Athenæum and Statesman*.

The Arcot mission, of the Reformed Dutch Church, has passed the following resolution:

"Resolved, That we, as a mission, do tender our congratulations to the Rev. Miron Winslow, D. D., on the completion of his Dictionary; and that we regard this work as a noble contribution to Oriental literature, a boon to all students and laborers in the Tamil field, and a crown of honor to its author."



## ITEMS OF INTELLIGENCE.

DAKOTAS.—Mr. Riggs wrote from St. Anthony, March 10. “For some time past there has been a growing religious interest in the camp at Fort Snelling. Our congregations have been large, measured only by the capacity of the place. Some meetings we have held in a large tent, which has been always packed; but for four Sabbaths past we have met in the attic of a large warehouse, which had been prepared for a hospital. Here, seated on the floor, and packed away under the sides of the roof, we have had from three to five hundred. The religious feeling in the prison at Mankato has had much influence upon the camp at Fort Snelling. Letters have been passing constantly. At one time, there came down a package with three hundred letters in it.

“As the result of this religious interest so far, we received, last Sabbath, thirty-four persons to the communion. They were examined day by day, during last week, by brother John Williamson and the four elders in the camp. I went down on Friday. Of these thirty-four, three were men. There are, as you know, but few men in this camp. Two of the women had been members of the church, many years ago, at Lac-qui-parle, but moving off to the lower Indians, they had fallen away. Five others had been baptized in childhood; so that we baptized twenty-seven adults and over fifty children. Verily it seems as if God was visiting the Dakotas in their low estate.

“In a letter which I have just received from Dr. Williamson, he says: ‘I feel that the labors, bodily, and especially mental, of this winter, are wearing me out; and I am glad to wear out in this way.’”

SANDWICH ISLANDS.—Mr. Coan writes respecting his field of labor, at Hilo, Hawaii: “On the 30th of December we commenced our annual convention. This lasted four days, and was kept up with great interest throughout. Prayers, reports, discussions, relations, &c., filled up the time. Industrial, educational, moral, social and religious interests, all came under review. The state of the church at these Islands; the condition of heathen tribes; obligations and means to evangelize the benighted; were brought up for consideration. We hope a fresh impulse was given to the missionary spirit.

“Many and earnest prayers were offered for our bleeding country. I trust we have no native sympathizers with secession here. Prayers and tears were poured out together, for the triumph of right and for the salvation of the land.

“In appropriating the avails of our monthly concert for the year 1862, \$600 have been given to the Hawaiian Missionary Society, and \$200 to the American Board, in behalf of the mission to Micronesia. In addition to this, native females in this neighborhood have given \$50, to which I beg to add \$50 more, making a sum of \$300 to that mission. This will pay the salaries of Kanoa and Aea.

“Kanoa, our missionary to Micronesia, is now with us. He came with his wife and four children, in the ‘Morning Star,’ to visit his friends and to refresh himself. He is beloved by the people, and they are much interested in his addresses. He went with me through Hilo, and will soon start on a tour of the Islands.”

CANTON.—Mr. Bonney wrote, December 30, giving some account of a recent tour made by himself, Rev. Mr. Grey, English chaplain, and Rev. J. Preston. They went on horseback, designing to visit towns and villages in the north-east part of the province, where Christian teachers had never been, and took with them a large number of tracts and portions of Scripture. They had been out

seven days, and had visited thirty or forty villages, when they were assailed, in the mountainous region of Wychow Department, by twenty-five armed men, threatening them with instant death if they made any resistance. Mr. Bonney writes :

“At once they fell to rifling our persons, pulling off our coats and vests, taking our parcels and small boxes. After a parley among themselves, they ordered us to go before them, two or three leading the way. We were driven like prisoners, trembling for our lives, off the highway for three or four miles, through jungle and high grass, up and down hill, into a ravine. Here they halted and made movements to murder us. Two or three of the banditti, more humane than the others, opposed all such attempts, pushing away the spears thrust at us, and the like. We were afraid that their angry words with each other might turn to our disadvantage. At last they decided to take our horses, boxes, luggage and every thing, and leave us in the ravine, to go where we pleased.”

As soon as the robbers left, the brethren made their way to the village where they had spent the previous night, and thence back towards Canton. They returned through the cities of Loong Moon and Tsung Shing, were seven days on the way, and were every where treated kindly by the people and magistrates, receiving needed assistance. They were told that the banditti were remaining bands of the rebels, who desolated the province in 1854-5. They carried away, with their booty, copies of the Scriptures and religious tracts, which it is hoped may yet do good. Mr. Bonney's losses, in horse, watch, clothing, books, &c., amounted to about two hundred dollars.

FUH-CHAU.—A letter from Mr. Baldwin, dated Oct. 4, says : “Messrs. Hartwell and Woodin are now comfortably located within the city walls. We have there one small chapel, *not* on the main street. The interests of our work require a larger room, in a better and more public place. From whence is the money for this to come? Faith does not expect it to drop from the skies, and I feel that it needs *strong* faith to look homeward now for *extra* funds. Would that American Christians could, even for a brief hour, look on the field here, *just as it is*. Still, though at home ‘the mountains be carried into the midst of the sea,’ we need not fear. We have evidence that God is with us by his Spirit, converting some of the precious souls about us. These are but drops; help us pray for a plentiful shower.”

CEYLON.—Mr. Howland wrote from Batticotta, very briefly, January 8, sending a letter from the native pastor at Valany. He remarks : “I can only say now, that it is impossible to express the satisfaction and gratitude I feel in being permitted to be again in Ceylon, with the hope of doing something more for this people; and that I realize more than ever, what a preparation there is for the outpouring of the Spirit of God here. This is our great want—our urgent necessity. We are in the midst of the week of prayer, and are having interesting meetings, and some indications of the presence of the Spirit. I see progress in the work here, of which I hope to write you more fully before long.”

EASTERN TURKEY.—Mr. Pollard, of Erzroom, (January 22,) speaks of having been so fully occupied with many labors and cares, that he could find little time for correspondence; and he is pained to see so much work neglected, for want of helpers, in different portions of the field, where it would seem that good might be done. After much delay, and the interposition of many obstacles, land had finally been secured at Erzroom for a Protestant burying-ground. English consuls, and former missionaries, had made earnest efforts for this without success; but now, in the absence of consul and vice-consul, and in a way constraining them “to feel that it was through the kind providence of God,” the thing has been

brought about. In less than a month after the ground was secured, unexpectedly and suddenly, Mr. and Mrs. Pollard were called to deposit there the remains of a beloved child.

**CENTRAL TURKEY.**—Mr. White, writing from Marash, January 19, states that the congregation is in a good state, meetings are well attended, and there have been some interesting cases of awakening. He adds: "I think we have reason to look for God's blessing, because so much prayer is being offered. In at least ten or twelve quarters of the city, little circles for prayer and conference are held twice each week; and in as many places, the females meet for prayer every Wednesday noon. We have recently observed the week of prayer. From four to five hundred were present each evening, and the meetings were of much interest."

**WESTERN TURKEY.**—Mr. Byington wrote from Eski Zagra, January 28, that, without waiting for a teacher from America, a school for girls was opened, Jan. 14, under the care of a native female who had been for two years in the family of Mr. Clarke, at Philippopolis, and had been recently received to the church. It had succeeded, thus far, beyond expectations. There were already ten pupils, and a prospect that within a few months there would be all that could be accommodated. A colporter had been laboring in that portion of the field, very successfully, since October. He had sold one thousand volumes, not including tracts, though his object had been "not so much large sales, as a faithful visitation of every village." "Present appearances seem to indicate that God is about to remove one of the greatest obstacles to the entrance of the truth among the Bulgarians," by defeating all their efforts to perpetuate their much prized national unity. The Government has directed its officers to aid the Greek Patriarch in collecting his revenues from the rebellious Bulgarians; and if this course is persisted in, it will drive many to the Romish church. "But not all will go to Rome; the work of division will go on; the national unity will be destroyed; and as a natural consequence, every man will be left more free to investigate the truth for himself, and act according to his own convictions."

Dr. G. W. Wood writes from Constantinople, announcing his safe arrival at that place on the 7th of March. He was warmly welcomed by the members of the mission circle.

**GREECE.**—Dr. King wrote, February 4th, mentioning the Proclamation by the National Assembly, on the 3d, of Prince Alfred as King of the Greeks. He remarks: "This Proclamation of Prince Alfred is a great blow to those who, in former days, were always crying out for 'Orthodoxy' and against Protestants. Their influence is now gone, and I trust forever. \* \* \* The nation seems to be going through a wonderful change. The power is passing into the hands of the young. The students in the University, about eight hundred in number, exert now a great influence in this place. They are all armed, divided into bands. The professors are their leaders, and they form a part of the National Guard. The citizens, too, are armed, and organized as a part of the National Guard, and begin to feel that they are men, and of some consequence in the community. Greece seems to have been dead and buried, and is now coming forth, like Lazarus, from the grave; and though yet bound hand and foot with grave-clothes, I trust the Lord will say to the powers of Europe, 'Loose her and let her go.' It is not impossible, however, that some of the political chief priests may consult to put her to death, as the Jews did Lazarus, fearing her influence in the East. The votes of the Greeks for a King, were in all 243,622, of which 230,016 were for Alfred."

Writing again, February 14, Dr. King mentions, as illustrating the change for



the better now apparently going on in Greece, that he had been invited by an attorney, who has the charge of the prison, to go there whenever he would like to do so, and preach to the prisoners, and furnish them with books. He stated, in reply to this invitation, that the Synod would not permit him to do so, and related his former experience. "The attorney listened attentively to my story," he writes, "and replied, 'I am king in the prison, and no one shall hinder you.' But, said I, the Synod *will* do it. 'No,' said he, 'I take it upon myself to say that the Synod shall not do it.'"

On the 24th of February, he wrote again: "Yesterday, the Professor of Theology, whom I have mentioned before, called to pay me a visit, and we had one or two hours' conversation, for the most part on the subject of religion. He wishes, he says, to bring the church back to what it was in the time of Chrysostom. This is a great step in the right direction. He admits that Christianity, as it now is here, is a form, — a body without life, — and that the Spirit of the Lord is necessary in order to resuscitate it; — an important admission. He told me that a Mr. S., one of the greatest religious enemies I have here, and with whom he (the Professor) was formerly, when my enemy, very intimate, had accused him of being a Protestant, and that they are no longer on good terms with each other. This Mr. S. belongs to that party to which I owe almost all the persecutions and trials I have had in Greece, on account of religion. The political events now transpiring here, are depriving that party more and more of its influence, and in this I see the hand of God for good, as it respects the progress of truth in these regions."

ZULUS.—Mr. and Mrs. Lloyd reached Port Natal, December 11, and are for the present at the Amanzimtote station, engaged in the study of the language. Mr. Lloyd writes: "We are very much pleased with the people, the climate, and every thing about us. God has been very good to us, and not one feeling of regret has entered our hearts, that we are so far away from home and loved ones. We consider it the highest honor, that our Saviour has permitted us to reach these shores with a view to proclaiming the unsearchable riches of Christ; and we pray for grace, wisdom, love, faith, patience, and his Holy Spirit, to aid us in our work."

Mr. Lindley and family, who sailed from Boston, Oct. 28, reached Port Natal, Jan. 31. Their voyage of ninety days, from Boston to Algoa Bay, was "a long, but in many respects a pleasant one."

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## LETTERS FROM THE MISSIONS.

### Syria Mission.

#### BEIRUT.

#### STATION REPORT.

THE report of this station, for the year 1862, is one of so much interest that it would be printed nearly in full, if room could properly be taken for it in the pages of the Herald. Extended extracts are given, from which it will appear that "the year has been one of decided progress," and that there is much in the present state of things in Syria to encourage the friends of missions.

### Religious Services.

The regular meetings on the Sabbath and week-days, both in English and Arabic, have been kept up throughout the year, and have been attended by an increasing number of intelligent and serious hearers. There have been also several important additions to our Protestant community, who promise to contribute largely to its permanent prosperity. Although there have been but three added to the church, there is



cheering evidence that the Spirit of God has been operating on many minds, and a number of applications for admission are before the church committee. Peace and harmony prevail, and no case has occurred calling for the exercise of discipline. The Sabbath school has prospered throughout the year, averaging from 100 to 150 scholars. Weekly meetings for instruction in church music, under the direction of Mr. Jessup, have been attended by about 300 children, and great improvement in this part of public worship has been made. An evening Bible-class has also been largely attended, mostly by young men.

#### *Native Missionary Society.*

Three important movements have been made during the year, tending towards the same end, that of eventual self-support; viz., the organization of a Native Missionary Society, the opening of a native boarding school for girls, and payment of tuition by the pupils of our common schools.

The Native Missionary Society was organized in March, and has continued to flourish throughout the year, with a zeal, activity and success, which afford the best kind of evidence that native churches and Protestant communities may ere long be able and willing to assume, not only the management and support of their own religious institutions, but also the great work of propagating the gospel among their fellow-countrymen. The number of members is about two hundred, including forty Hasbeiyan widows, and twenty-five orphans. The weekly contributions have averaged about six dollars; but the sum total, for the first ten months, is 6,544 piasters, or \$262. Could the curtain be drawn aside, and the little acts of self-denial be revealed, by which many of these widows and orphans have been enabled to contribute so much out of their deep poverty, the facts would be not a little encouraging to the hearts of God's people everywhere. The collec-

tor of the Society states, that during the first part of the year he was ashamed to go to the poor homeless widows, to ask their weekly contributions, but that now it is the pleasantest part of his work to receive their cheerful gifts, offered with smiling faces and happy hearts.

The labor secured by this Society, with the two hundred and sixty-two dollars received, is interesting as showing how much can be done by the native brethren in such ways.

The report notices the support, by the Society, of a missionary in Hums, who "has been blessed in his labors," and manifests a very commendable spirit of self-sacrificing devotion to his work; of a colporter in Beirut, for six months; of regular Sabbath services at Kefr Shima, maintained by "a number of the young men;" and also, in part, of a new book magazine and colporters' rendezvous. It is added:

A monthly paper in Arabic has been issued for the Society, containing missionary intelligence from all parts of the world, and copies of it have been sent regularly to Aleppo, Damascus, Hums, Tripoli, Latakia, various parts of Lebanon, Sidon, Nazareth, Jerusalem, Alexandria and Cairo. The meetings of the Society have been well attended, and the brethren connected with it are resolved that it shall be more useful for the year to come than during the past.

#### *Native Female Boarding School.*

Another enterprise has been commenced, in which we take a deep interest, viz., the establishment of a female boarding school, under native instruction and government, and which is to be ultimately self-supporting. The house has been rented, and the furniture and apparatus secured, without expense to the Board, and the institution commenced under the care of Mr. M. Araman and his wife, with Miss Gregory as principal teacher. Mr. Araman was for many years Mr. Calhoun's assistant in the seminary, and latterly, native preacher in Beirut. His wife Lulu, was trained up in Dr. De Forest's family,

and was teacher in the female seminary under his care. Miss Gregory was educated in Mr. Whiting's family, and has been for many years a very successful teacher. The institution is now in regular operation, and with the divine blessing, promises to realize our best hopes and anticipations. Although the attempt has been made at a time not the most favorable, owing to the unusual amount of foreign patronage of female education in Beirut, yet the experiment thus far shows not only that we have among us cultivated native talent, quite adequate to conduct such an institution, but also that parents are rapidly learning the value of such education, and becoming willing to pay for it. It is very evident, however, that to give such a seminary any fair chance of ultimate and permanent success in such a city as Beirut, it will need to be furnished with a permanent home, having accommodations for both teachers and pupils; and we hope that, through the liberality of American and English patrons of Christian education, this necessary foundation will be secured.

#### Day Schools.

Three day schools have been maintained by the mission in Beirut during the year,—two for boys and one for girls,—containing one hundred boys and forty girls; and in November a school for Damascus girls was opened in the eastern part of the city, which now numbers forty-five girls and young women. In the month of May, the principle was adopted of requiring pay of the pupils for their tuition. This being an experiment, it was expected that the number of pupils would be greatly diminished, but at the end of the year the schools are more full and prosperous than ever. About one hundred dollars have been received as tuition in the eight months, from May, being at the rate of one hundred and fifty dollars a year; and it is now decided that, on the first of January, the

most expensive and flourishing boys' school shall be entirely given over to the charge of the native teacher, to be continued without expense to the mission; the teacher being encouraged by the experience of the past year to make the trial.

It may be not uninteresting to state, in this connection, the number of Protestant schools in Beirut, and those taught by persons trained in mission schools and families.

Connected with the mission:

Two Boys' schools, with . . . . .	100	pupils.
One Girls' Day school, with . . . . .	50	"
Native Female Boarding and Day school, . . . . .	25	"
Independent Protestant Girls' school, taught by a woman trained in Dr. De Forest's family, . . . . .	40	"
Mrs. Bowen Thompson's English Industrial schools, for Hasbeya women and girls, with five native female teachers, former pupils of our mission schools, . . . . .	120	"
The Prussian Deaconesses' Orphan school, aided by two native young women, trained in mission families, . . . . .	120	"
Boarding school, . . . . .	30	"
Total, . . . . .	485	"

#### Tripoli and its Vicinity.

No missionary has resided in Tripoli during the past year, and an unusual press of duties upon the members of the Beirut station, (which is nearest to that point, and naturally responsible for its oversight,) has made it impracticable to visit that field. Correspondence has been kept up with the brethren there, who give evidence of maintaining their Christian walk, and evince a praiseworthy zeal for the welfare of the perishing around them. The state of things in that whole northern district of our mission, is such as to demand the labors of at least two missionaries. Doors are open for the entrance of the light, but there is no one to go in. In Tripoli itself, the great mass of the people are still what they have been,—proud, Pharisaical, and despisers of the truth,—but in the villages around, there

are not a few who long for light and guidance.

#### *Importance of Beirut.*

The missionary work in Beirut, though attended with many obstacles, is constantly assuming greater and greater importance. The population of the city is probably not less than seventy thousand. It is the mercantile capital of Syria, and the talent and business energy of the country is rapidly concentrating here. A bank, a carriage road to Damascus, steamers plying to almost every country in Europe, telegraphic communication in several directions, numerous schools and hospitals, and three printing presses, make this place the commercial, religious, educational, and eleemosynary centre of Syria.

#### *Circulation of the Scriptures and Other Books.*

The avidity with which the Bible is now sought after, is one of the most cheering signs of the times. A few years since, every religious book printed at the Beirut Protestant press was put under the ban by the Papal clergy. Now, men of all sects buy school books, religious books, and Bibles, at this same press. It has been supposed that the new translation of the Bible would not be accepted by the Greek and Papal sects, but already several thousand copies of the New Testament have been sold to them, and they are waiting for the Old Testament with undisguised impatience.

The translation of the Old Testament has been carried forward upon the same principles as in former years, from the beginning of 1st Chronicles to Psalm xl. The press has been very largely employed, during the year, in printing the Scriptures.

There has been issued from the depository and magazine, of Scriptures and parts of Scripture, 3,600 volumes; of tracts, 11,870; bound volumes, 3,500; reading primers, 2,504; reading cards, 3,200.

Several of our most useful and saleable works are again out of print. The increased demand for books calls upon us to do more in this line. The constant cry in Egypt is, "Is there nothing new from Beirut?" We are not now so much pressed with the Scriptures as we have been, and may hope to make the press do more than heretofore towards meeting the increased demand for instruction.

The number of pages printed during the year was 7,424,000; of which 5,888,000 were pages of Scripture.

#### A B E I H.

#### STATION REPORT.

THE report of this station, after referring to the good degree of health enjoyed by the missionaries and the Protestant community, and the return of Mr. and Mrs. Bird to the field, says:

We have had a year of peace. There has been far less of flagrant crime than during any previous year of our sojourn in the country. His Excellency Daoud Pasha has been enabled gradually to secure order; and by his promptness in punishing offenders, has overawed the lawless of all parties. The roads are safe, none but officials being permitted to go armed; and the intercourse among the different sects appears to be substantially as in former years, except in those places where the great crimes were committed. Nor, if we are to judge from the general conversation of the people, is there any serious apprehension of further outbreaks. The future of the country for good or evil seems, in the minds of the population, to depend on questions of peace or war among the European powers.

#### *Congregations—The Church.*

In our work during the year, we have met with the usual obstacles, but they may be summed up, as in other parts of the world, in "hardness of heart, and blindness of mind." We and our native helpers have been free to go where we



would, and the truth has been heard in many new places. Our congregations, six in number, including (since Mr. Bliss's departure) the station of Suk el Ghurb, have been generally good. We trust that most of the regular attendants are making progress in Christian knowledge. Two have been admitted to the church, both young men of promise; two more are to be received at our first communion after the new year, and several others are expected to unite with us ere long. The church now numbers thirty-two. We are encouraged by the fraternal feeling that seems to exist among the members. We have seen, during the year, no evidence of discord, and have had no occasion for discipline, except in the way of friendly admonition. A Home Missionary Society has been formed, comprising most of the members of the church and many others, which acts in co-operation with the station, and seems anxious, in all respects, to meet the views of the missionaries. It is at present supporting a school in one of our most important villages.

A pleasing feature of our work in Abeih, is the interest manifested by many of the females of our congregation in acquiring religious knowledge. They meet one of the missionary ladies every Sabbath afternoon. At Ain Zehalty, there has been a sifting process. Several who joined the Protestants in the time of the civil war have gone back; but the troubles connected with the efforts to retain the old church building have been of service to many, making them more stable.

#### *Schools—Seminary.*

We have eight common schools in connection with the station, one of which is for girls, taught by a former pupil of Miss Temple.

The seminary is now in full operation. The number of students is twenty-two, most of whom are young men of mature age, and give promise of usefulness. One has been recently admitted to the church.

Another, who came to us in June from a Maronite family, and who had no previous knowledge of the gospel doctrines, has experienced a change as sudden, almost, as that of Paul, and so far as the ceremonies of the old church are concerned, as complete.

In the theological department we have had, at different times during the year, four students, supported while here by funds furnished by a gentleman of New York.

#### *General Progress.*

Despite all opposition and hinderances, it is clear to us that the light is spreading—that the truth is making advances. There cannot be much short of 1,000 individuals (reckoning the families) upon Lebanon, who are known as Protestants. The chief men, whether priests or others, in all the communities, feel the power of progress, and in too many instances fear it. For the Druzes, a high school has been opened at Abeih, under the auspices of Daoud Pasha, and into it have been gathered a score of the most promising of their youth. They are all studying English, as well as their own language. They look to us for books, and are often at our houses. The teacher is one of our former pupils, a sincere Christian, and well qualified for his work. The school is supported by the income from the religious establishments of the Druzes. It is a new thing, and cannot but have an important bearing on the future of this singular people.

In this connection it is proper to mention the boarding school for girls in Shimlan, a neighboring village, conducted by Mrs. Watson, an English lady, with the assistance of two efficient female teachers. The school is open to all sects. A fixed number are received as charity scholars, and the remainder pay a monthly sum, according to their ability. It is conducted very much as our own female boarding schools have been, and religious instruction is daily given. We have regular



preaching in that village, attended by the entire school.

We have then a field, and enough to do—far more than we can accomplish. We could wish to see greater results, but what we do see is enough to convince us that the Lord is with us, and that his blessing is upon our labors. May we all have grace to go forward, with more of hope and zeal, simplicity and godly sincerity.

### *Western Turkey.*

#### *CESAREA.*

LETTER FROM MR. FARNSWORTH,  
JANUARY 12, 1863.

THIS letter refers to statistical tables of the Cesarea field which have not been received; but the more important numbers are here stated, and the account which is presented of growth and encouragement, is such as may well call forth expressions of gratitude, and stimulate to yet more earnest and hopeful effort for the future.

#### *Prosperity—Churches and Congregations.*

The Lord has been with us the past year, and given us blessings fitted to encourage us all in this good work. Our churches have been favored. Though as yet without pastors, the Good Shepherd has been with them. They have remained in peace and love among themselves, and have enjoyed a good increase. There were added, during the year, to the church in Cesarea, eight, and to that in Yozgat, nine; all on profession of faith. On the first Sabbath in January, eight more were received at Cesarea, and probably several will be admitted at Yozgat at the next communion; which will be in February, if the health of my family will permit me to leave for so long a journey. Both of these churches are working more faithfully, and giving more liberally, for the advancement of the kingdom of Christ, than ever before; and both have an increasing sense of their need of a pastor. The church in Ces-

area is now about calling to this office its present preacher. We hope he will be ordained in the spring.

Our congregations also have been prospered. True, I report now but eight preaching places, whereas I had nine in 1861; but the difference arises from the fact, that now I have not put down Nigdeh. We have no congregation there at present, yet the work is in a highly interesting state. Being unable myself to visit the place in the autumn, I sent my preacher and a helper. They were quite delighted with their visit. Night after night, during their whole stay, of about a week, they met not far from twenty Armenians, sometimes in the room of our helper, and sometimes, by invitation, at the houses of enlightened men; and every thing that they saw seemed to indicate a state of preparation for a most encouraging work. I hope, within a week or two, to send a stronger helper to occupy that post.

But while the little congregation reported there last year has been broken up by removals, others have increased. I find the aggregate increase of persons attending our preaching exercises to be just 100, it having been 309 in 1861, and 409 in 1862. This growth is mostly at Yozgat, though I believe nearly every congregation is larger than last year; and the congregations represent very well the growth of the Protestant communities. In 1861, the aggregate number of Protestants reported was 380; now it is 479.

#### *Schools.*

Our schools have been very greatly blessed. The school in Cesarea had not had a good teacher for years. Now we have a young man, a member of the last class at Bebek, who is doing admirably. He is "apt to teach," and has inspired his pupils with a degree of enthusiasm which I have rarely seen equaled in such a class of scholars. Two weeks ago we had an examination; and one hundred guests, Protestants and Armenians, lis-

tened to the exercises, from beginning to end, with lively interest. The wife of our preacher, a graduate of the female boarding school at Hass-keuy, has opened a school for larger, more advanced girls. It is an experiment, but if the teacher is skillful and persevering, it must succeed. Many Armenians wish to send, but the high rates of tuition prevent, as yet. There are now eleven pupils. A few days ago I examined the school in Moon-jasoon. It continues to maintain its excellent character; the prejudices of the Armenians have so far yielded that they have begun to send to it, and the number of pupils has nearly doubled. We have just opened a school at Gemerek, the helper being the teacher. It had thirteen pupils a few days after opening, with a good prospect of growth.

But the most remarkable change in this branch of our work has been at Yozgat. The school in that place has been maintained for years, with very great uniformity, the number of pupils being about thirty. Fear or prejudice kept out all children except those of Protestants. Nine months ago a remarkable change occurred,—the Armenians began to send in. The school soon rose to 50, then 60, and in September, when it was necessary to make a change of teachers, it was 80. Now, 100 pupils are reported. Of course, one teacher cannot take proper care of so many, and the people have hired a second, whose wages they pay, besides giving something over two dollars a month towards the salary of the principal teacher. The whole number of pupils reported from our field a year ago, was 123; now it is 251. We think improvement in the *quality* of the schools has been such as to merit this increased patronage.

#### *Circulation of Books.*

Our sales of books, though not quite in proportion to other parts of our work, have increased, and give good evidence of the growth of intelligence in all

these regions. I have forwarded to Constantinople cash received on sales, to the amount of one hundred and ninety dollars. Our books are, year by year, producing more abundant fruit. They are scattered, not among our own communities, or in the cities and villages where we have helpers only, but find their way to every community, and make their voice heard where no helper has been. The most reliable additions to our congregations, the past year, have been from those who had previously studied the Word of God attentively and patiently, and had become thoroughly grounded in it.

This afternoon, our preacher told me of a company of readers who meet on the Sabbath for the study of the Scriptures. On several occasions he has met with them, when they received him with joy, and listened like men *hungering* for the word. Within two or three months, several persons from that company have become known as Protestants. Most of them, however, do not yet come to the chapel, but they are making good progress, and several, it is believed, are nearly ready to acknowledge the truth. These men are very efficient in arousing others from their lethargy and leading them to inquire.

#### *The New School-Room—Self-Support.*

In my last annual report I mentioned that we had long felt the need of a good school-room, and stated that the people had undertaken to build one. You will be glad to know that their efforts have been entirely successful. They have erected a neat and commodious building, at a cost of something over \$200. To accomplish this, they have incurred a debt of about \$85, which I trust they will pay by the close of this year. We regard this as an excellent beginning in the way of effort for the schools; and with this month they begin to pay half the salary of their preacher. The amount of contributions in the field, for all purposes, has advanced from about

\$150 to \$300, showing that the increase of liberality has more than kept pace with the increase in numbers.

In conclusion, let me ask you to join with us in praising God for his great goodness to us. Surely we are not worthy of the least of all his benefits. He has seen fit to work; to him be all the praise, and may he work yet more mightily. We enter upon 1863 with peculiarly high hopes. Never did we begin a year with so strong a corps of native laborers, and never did every branch of our work appear more promising; but it is God alone that giveth the increase. May he cause his face to shine upon us this year also.

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PHILIPPOPOLIS.

LETTER FROM MR. CLARKE, JANUARY  
30, 1863.

MR. CLARKE first refers to matters connected with the death of Mr. Meriam and the execution of his murderers, mentioning specially the great kindness manifested, and the assistance rendered, by Mr. Blunt, English Vice Consul at Adrianople. He notices, as others have done, the fact that Mr. Meriam's pistol, found with the assassin, was completely loaded, showing that he did not fire upon the assailants, as was at first stated, since the robber did not know how to load it. He also says: "I wish to correct one statement printed in the Herald. Mrs. Meriam received *no* injury at the time of the murder. Nothing was taken from her personally, and no violence was offered her."

The urgent need of another man to take Mr. Meriam's place, is spoken of, and indications that some of the people are in a state of mind giving promise of success, if suitable efforts can be made for their spiritual good.

*The School—Colporter Efforts.*

The school for young men, the instruction of which has devolved mainly upon Mr. Clarke, is small, but has had a steady and healthy growth. There are now seven boarding and two day scholars, of whom he writes:

These are all except one—an orphan boy—young men ready to defend the Bible, of the truth of which they seem convinced. Three of them, of their

own accord, take part in the social prayer meetings, and, with a fourth, give some evidence of a change of heart. They have all come to the school knowing what it is, and not fearing to meet, as they do, the name of Protestant. Four of them, together with one now at Sophia, were, last vacation, sent out as colporters, and were successful. The murder of Mr. Meriam, and other events, led them to serious thoughts. The occupation of my time broke up the order of the school, and I proposed to the whole the subject of colporterage,—the work not merely of selling Bibles, but of preaching the gospel. The duty and privilege of Christians to preach Christ, and the rewards which he offers, were placed before them. The small remuneration to be given for their services was not mentioned till afterwards, that they might decide from other motives.

The matter was made the subject of earnest prayer by them and by us. After two days they were inquired of as to their decision. With a seriousness giving evidence of thoughtful consideration and not a mere desire for novelty, all except one, who was unwell, expressed their desire to do what might be in their power. With not a little anxiety they were sent out, two and two. They came back encouraged, and bringing us encouragement. They had sold about the average amount of books usually disposed of by previous colporters; but beyond this, they had carried the gospel in Bulgarian to Bulgarian homes, being themselves of that people and using that language; and they had been well received. They were babes in Christ, if indeed they have any experimental knowledge of him, and of course, humanly speaking, could not be expected to accomplish the work of men.

In one village, one of them, a simple boy, preached in the church. In another, after a long talk, the villagers said: "These are good things which you tell us. Our priests never teach us; they



only take our money." In many places, the villagers of themselves confessed their ignorance, and manifested a desire to know the truth. One of the young men on his return said: "In almost all the villages they are in entire darkness. I asked a woman who Jesus Christ was, and she did not know the name." The priests have no desire to teach the name of the Saviour, much less the holy doctrines of the cross, which they themselves do not know.

#### *An Interesting Circle.*

In one village, they found a band of young men accustomed to meet to study the Bible, sing and pray. When they could do so, they went by themselves, to a retired spot in the woods, that they might be free from annoyance. In such a retired spot, two of the colporters joined a company of seven in their study and worship. This little circle seems to have been commenced just after the village was visited by Mr. Meriam and a colporter, in the fall of 1861, and has been sustained thus far, in spite of considerable opposition. One of that band has entered the mission school. He was preparing to become a priest, and was sufficiently learned for that, although he knew nothing of the first principles of arithmetic, geography, &c. The reading of the Bible, and, I trust, the teachings of the Holy Spirit, gave him a desire to know a purer gospel. His conduct proves him to be sincere. Another of the band is preparing to join him. A third called sometime since, and spoke with interest of their visit with the youthful colporters.

One of the scholars was sent to the vicinity of his own village. He had been teacher in the school and chorister in the church, and was well known. He immediately sold the few hundred piasters' worth of books he had carried there with him, and sought to recommend the Bible in his conversation.

#### *Good Accomplished—Aim of the School.*

We have evidence that a good work

was commenced by these scholars among the villages; but perhaps a greater benefit was gained in the reflex influence upon themselves. They have had responsibility placed upon them, have conscientiously desired to do their duty, and have done well. They have tried to teach the Bible, and learning their own ignorance, have gone to the sacred pages for light. I have never seen young men in America dig into the Word of God, to learn truth or duty, as these young men often do, both singly and together.

The first aim of the school is to lead the pupils to Christ and secure their growth in grace. The second, to make them independent, active, thinking, self-reliant men. They must learn to think for themselves. Here is the great failure of education in Bulgarian schools. The pupils in the mission school are aided, not supported. They are expected to furnish their own clothing and bedding. Most of them have no means, and are really dependent. For such, work is found, as far as possible, and something more than the usual price paid. The course pursued seems to have been blessed to them, and the school has begun to bear fruit.

I do not think the work among the Bulgarians promises great immediate results, but it is God's work and he is carrying it on. His hand will also guide our beloved land through her baptism of blood, bringing out, I trust, a people sanctified for himself. In Him is our hope, our trust, our all.

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#### Eastern Turkey.

##### BITLIS.

LETTER FROM MR. BURBANK, JANUARY 3, 1863.

#### *Aggravated Case of Persecution.*

BITLIS, Mr. Burbank remarks, "is far away from the centre of government, near the borders of Persia, in a deep ravine among the Koordish mountains." There is now, in connection with the mission, a Pro-



testant congregation there of about fifty, a flourishing day-school, a theological class, and daily religious worship. The number of open Protestants is steadily increasing, but the opposition is strong. Young men, the sons of rich parents, have been disinherited and banished from their homes because of their adherence to the truth, and nearly all the Protestants have experienced violent persecution. A case has recently occurred, the particulars of which are given in this letter, in the hope that the publication of the facts may do something towards setting influences at work, which will ere long secure greater liberty of conscience, even in a region where now "the people think their barbarities will be excused, because they live in Koordistan."

Three or four months since, we noticed a new face in our congregation. It was ruddy and beautiful, and when the new voice united with ours in the song of praise, its music, for sweetness, far surpassed anything we had heard in the East. We learned that this boy, or young man, was a member of an Armenian school, and a teacher and leader of singing in the Armenian church.

He soon left his school and church, and became a regular attendant on ours. This incensed his teacher exceedingly, and after various attempts to regain his lost pupil, as assistant teacher, he came with a great mob of Armenians, and violently took him away from our chapel, during worship, and influenced his oldest brother unmercifully to beat and wound him. But still he came to our chapel and our school, and the teacher, seeing that all his violence had no effect, appealed to the Governor, who lent himself a ready tool in this nefarious business.

After this affair, we earnestly and respectfully requested this ruler to protect us from disturbers of our worship, and in all our religious rights; and especially to protect Hohannes, who was the special object of the persecution. But instead of doing this, his most obvious duty, he repeatedly sent officers to remove the boy from our chapel and bring him into his presence, and with

threatenings of beating and imprisonment, he commanded him not to come to our meeting, but to attend that of the Armenians. Hohannes loudly protested against this, as contrary to his convictions and rights as a citizen, but the Governor replied that he did not recognize him as a man, free to choose his own religion.

Notwithstanding all the danger that was now before him, he came again to the chapel, but it was for the last time, as yet. Spies sent from the teacher immediately reported that he was present, and within a few minutes the chapel was again entered, and surrounded by a mob, the brother of Hohannes being the leader of the rioters. Against the most urgent entreaties and remonstrances, this man commenced cursing us and our religion, in the most boisterous and abusive manner. He then turned upon his brother and beat him violently, spit in his face, and in the most outrageous way endeavored to thrust him out of the door; and when different members of the congregation interfered, to stop this brutality, they received similar treatment. Thus was our chapel made the scene of riot, which was prevented from ending in bloodshed only by the unexampled forbearance of the sufferers.

Our little community, and we ourselves, now thought, surely our ruler will exercise his authority for our protection, and the punishment of these bold violators of law; but judge of our surprise when he received the leaders of the riot with honor, and thrust us, with our petition for protection, from his presence, without hearing one word of our request.

But he had not yet sufficiently shown his contempt for right. One step was wanting to make his infamy complete; this he hastened to take. He immediately summoned Hohannes into his presence, and with the principal men among the Armenians, and the leaders of the riot, began to devise means to punish him, and compel his submis-

sion to the idolatries of the Armenian church.

As a first step in the way of submission, he was ordered to kiss the Turkish ruler's toe, and ask his forgiveness. But he boldly affirmed that he had done no wrong and needed no forgiveness; that he was only exercising his rights as a citizen, in changing his religion. Irons were now brought for his feet, and the alternative of chains and imprisonment, or the denial of his faith, was offered him. He chose the chains. The Governor, seeing that all his cruelty had no effect on one so firm in his convictions, and thinking it not best to confine him in the common prison, delivered him, and the fetters with which he had been bound, to the Armenians; that they might subject him to chains and confinement as they saw fit.

If the Mortara case aroused the indignation of the world, ought not such an instance of wanton violation of justice and humanity as this, and one so dangerous to the whole Christian population of Eastern Turkey, to arouse the protectors of the Christian sects here, and lead to an energetic attempt to save us from such scenes as have wasted the glory of Lebanon? At this time, the great depth of snow renders any communication with the world around us almost an impossibility. Thus shut up in this city, where most of the population are hardly better than savages, we are waiting anxiously for the time when our natural protectors can interfere in our behalf.

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M A R D I N .

STATION REPORT.

REPORTING his station for the year 1862, Mr. Williams writes:

Our experience, through the year just closed, justifies the claim made by this city, of being one of the healthiest in Turkey. There have been but two deaths among the adult Protestants in Mardin. Of neither of these have we any special evidence that they were,

while living, in fellowship with Christ. The number of nominal Protestants has slightly increased. The average attendance upon the two Sabbath services has been, for the year, 65, (against 50 last year.) As the closest attention seems to be given to the preaching, it cannot be but that there has been an increase in knowledge, and the light is gradually disseminated among the mass outside; but of spiritual profiting we see small evidence. In November, Mr. Walker, accompanied by a delegation from the church in Diarbekir, came to aid in organizing a church here. Seventeen came forward for examination, but only four were judged meet for church membership, and therefore no church was formed.

In accordance with a vote of the mission at its last annual meeting, a "Training School" has been commenced here. The first class, of eight pupils, was received in September. Two of these are members of Diarbekir church, and of four others we have hope that they are Christians. Behnam Sikkar, who studied awhile at Abeih, has been called from Mosul to assist in giving instruction. He also preaches.

*Out-stations.*

Matters at Kulluth are unchanged, except that they have been without a teacher since spring, owing to the impossibility of finding a suitable person whom we could send there. The school at Mar Ahhah has been discontinued. Shemmas Ishok (Deacon Isaac) has itinerated somewhat in Bootan. The young bishop at Hassan preached regularly, to attentive audiences of from 40 to 70, and, so far as we can learn, only evangelical truth, until October; when, by our advice, he left to attend the school in Seir. Dea. Isaac occupies his place during his absence. Hitherto the villagers of Hassan are firm and unyielding in standing by their bishop in his adherence to the gospel, though sorely beset by opposing influences.

At Mosul the dry bones have ceased to stir. All things continue as they were when the missionaries left. One young man was admitted to the church during my stay there in May, and none of those whom we regarded as thoroughly Protestant have gone back.

The sale of books during the year, has been quite encouraging for an Arabic field. With any other language it would be a "day of small things," but it is much to be able to report from this field, 700 piasters' (\$31) worth of books sold in Mosul (though nearly three sevenths were in Syriac) and 1,200 piasters' worth in Mardin.

Mr. Williams refers, in his report, to the great importance of reinforcing the mission, dwelling specially upon the case of Mosul, left with no missionary, and referring also to his own need of an associate at Mardin. Mr. Walker, of Diarbekir, who has himself long stood in urgent need of help, in a line accompanying the report, says: "I would join Mr. Williams, and our whole mission, in the earnest desire that he be not left alone with his present responsibilities."

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## Nestorian Mission.

LETTER FROM MR. PERKINS, FEBRUARY 2, 1863.

MR. PERKINS writes that he has again undertaken the general supervision of the press, with the assistance of Mr. Rhea. The letter touches upon several topics, and the following extracts will be read with interest.

### *The Week of Prayer.*

Within the past month has occurred the "Week of Prayer," now observed so extensively in different parts of the world. I brought with me the circular, issued by the Evangelical Alliance, in London, calling attention to the concert, and giving a list of subjects for each day. It was translated into Syriac, and published in the December number of "The Rays of Light." Our numerous helpers were thus seasonably informed, and through them their respective flocks; and the week was more

generally observed, and with greater interest, than in any previous year. A cloud of the precious incense of united prayer went up, during that week of privilege, from this beautiful Persian plain, and the old Assyrian mountains, to call down blessings on these dark regions and on our perishing world. The idea of *union in prayer* is peculiarly interesting to the pious Nestorians.

There has been an unusual spirit of supplication among many since this annual concert, and during most of the time we have been permitted to see tokens of special religious interest in the male seminary, in the village of Seir, and in some other places. May these mercy drops prove the prelude of an abundant shower.

### *The Female Seminary.*

Reference is made to the heavy burden resting upon Miss Rice, in the sole charge of the seminary for girls, and the earnest hope is expressed that Miss Fiske may find it practicable soon to return, and resume work in an institution in connection with which she has heretofore accomplished so much good. Of the present state of the school, Mr. Perkins says:

There has never been embraced in it a more hopeful class of pupils than at the present time. To a large extent they are the daughters of Nestorian helpers, and other pious parents who have given them a Christian training. The contrast is very striking between their general appearance and that of the earlier classes in this favored school. A branch of our work so fruitful of good, and so eminently blessed of the Lord, as this seminary has been, of all others, ought not to be thrown away. A considerable part of the expense is now met by the parents of the pupils. I suppose it is the hope of the churches, in the strenuous efforts they make for the missionary cause during these trying years of the war, that their missions may not only *continue to live*, but be saved from a merely *gasping existence*.



*Effort for Armenians and Mohammedans.*

The mission has designated two Nestorian helpers as itinerant preachers to the Armenians of this district, under the supervision of Dr. Young. It is also in contemplation to commence a small school for Mohammedans on the mission premises, to be under his care. We have formerly done something in this way, the good fruits of which still appear, in the friendliness of high official characters who were once our pupils, and in their favorable impressions of Christianity. A general of the army breakfasted with me last week, who is about to start for the capital with his troops. He was our pupil when a small boy, has ever been our friend, and is a particular favorite of the king.

Deacon Moses, the author of that very useful letter issued by you as a circular, is the teacher designated for the Musulman school. A better man for the place could not be found,—gentle, prudent and conciliatory, yet frank and faithful. A more decided religious influence may now perhaps be exerted than was formerly attempted. A decided impression, of a general character, has been made upon that portion of the population. The New Testament is read in many cases, and we trust the day is not distant when Christ may be more openly and directly proclaimed to them. *Free discussion* is already quite practicable.

The Armenians of this region, in point of feasibility as missionary soil, occupy a middle place between the Mohammedans and the Nestorians. They are very ignorant and immoral, but less prejudiced and priest-ridden than elsewhere, having but few ecclesiastics among them. Our evangelists to that class bring us encouraging reports.

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### Fuh-Chau Mission.

#### ANNUAL REPORT.

THE report of this mission, for the year 1862, first refers to the death of one child,

(Mr. Doolittle's daughter,) and to some cases of sickness in the mission families, but states that now they "are in uniformly good health." The preaching and other labors of each of the brethren are particularly mentioned. Mr. Baldwin has had the pastoral oversight of the native church, and the charge, since April, of the Sabbath services in Puosangting church, attended by the native members living near and their families, and by from twenty to one hundred "outside people." The Nangseu station has been visited monthly by Mr. Hartwell, who considers the field an interesting one, where numbers know much of the gospel and many seem convinced of its truth; but they fail, as yet, to take an open stand for Christ. Mr. Woodin has also visited that place monthly, during most of the year. Large numbers of tracts have been distributed to candidates for literary degrees, coming from other places to Fuh-chau, so that they are scattered far abroad. In most cases these were gladly received, and in many instances eagerly sought for; but sometimes they have been rejected with scorn. An increasing disposition has been noticed, on the part of females, to visit the houses of the missionaries, "both in the city and in the vicinity of Ponasang." 25,300 copies in all, of different tracts and portions of Scripture, were printed during the year, most of which have already been put in circulation.

By means of funds raised in the foreign community, through the kind efforts of Messrs. H. D. Williams and J. Middleton, Jr., suitable premises have been purchased near the new houses in the city, for a girls' day school; which will be occupied as a place for preaching on the Sabbath, and for religious meetings with females. The average attendance upon the school at Ponasang, under the care of Mr. Baldwin, has been very small—2 or 3 boys and 4 or 5 girls. Nine new members have been received to the church by baptism within the year, one member died, and one has been excommunicated. There are now 25 communicants, 19 males and 6 females. Of these, 12 are heads of families. "A few appear to be quite devoted and zealous, but most of them seem like ordinary Christians."

At the close, the report refers to "many favorable opportunities for making known the truth, both in the city and the country," says "the fields here are whitening for the harvest," and calls for "a reinforcement of two families, to be sent as soon as practicable." Mr. Hartwell also writes: "Just now is a time to enlarge our work. The way is



open to preach in all directions. There never was a time when we were better received; and it seems to me there has never been, before, so good a prospect of visible fruit."

### Dakotas.

LETTER FROM MR. RIGGS, MARCH 26,  
1863.

#### *The Indians Learning to Read.*

SOME statements by Mr. Riggs, respecting the religious interest among the Dakotas at Fort Snelling, are given on another page in this number of the Herald. Since those statements were in type, another letter has been received, from which extracts will be given here. Mr. Riggs had visited the camp at Mankato, his visit being "made not quite so pleasant by a severe attack of neuralgia." But he writes:

Notwithstanding this "thorn in the flesh," I was enabled to hold religious services in the prison, one or more daily, and to give some personal supervision to educational operations. The prison is one great school. Go in at almost any time of day, and you will see from ten to twenty groups, or circles, reading. These circles average about ten persons, and usually each one has its teacher. The teachers are those who have been taught in our mission schools. All over the prison, too, you will see men engaged in writing, some with slate and pencil, and others with pen and paper. There are a few old men, about twenty I should judge, who have not attempted to learn, but over all the rest education now sits a monarch. In a separate building there are about eighteen Dakota women, and half a dozen men and boys, who cook for and wait on the prisoners. Education has entered their apartments also, and some women, sixty years of age, are learning to read. In fact it is a perfect mania. The edition of 400 of the little Spelling Book, which I improvised and had printed at Saint Paul, is nearly exhausted; and the demand is not satisfied either at Mankato or at Fort Snelling. The

Monday after I reached Mankato I distributed more than a hundred of those A B C books. Many of the Indians at Mankato are now beyond that, and want other books. Fortunately we have on hand more than 100 copies of Bunyan, which I took out of a *cache*, on our way up to Camp Release, last September. They had been buried for preservation, by John Renville and others. They come in good place now, and John Bunyan will, I trust, experience another and a more significant liberation among these Dakotas.

#### *Letter Writing.*

During last week I gave away three-quarters of a ream of writing paper, besides making various little purchases for such as had some money sent them by friends at Fort Snelling. And I brought down with me over four hundred letters written to their friends. The number of new writers increases every week, wonderfully. Of course there are many who do not yet write their own letters, but "I have written this with mine own hand," occurs in very many of the letters, and is the index of a feeling which an Indian possesses in as great perfection as any other man.

Before leaving this subject of education, I may give expression to what is my firm belief, that already as much progress has been made by the Indians at Mankato and Fort Snelling, during the present winter, in learning to read and write, as was made during the twenty-six or twenty-seven years preceding, by all the Dakotas.

#### *The Religious Interest.*

Mr. Riggs mentions that some trouble had been feared in connection with the subject of polygamy, among the new converts, but every thing seems to have been very amicably settled. Before the men were baptized, at Mankato, those who had two wives entered into an agreement to put one away; at Fort Snelling, both the women promised to be willing to be put away; and while he was at Mankato, a meeting was held at which

“nineteen men were called upon to select which of two they would retain.” In almost every case they answered very promptly, and a record was made. The Lord’s supper was administered in the prison while he was there, and in regard to the religious interest at that place Mr. Riggs writes :

I look upon the whole work there as a very wonderful reformation, and as a *most amazing work of God’s Spirit*. I have no doubt that that is a *mixed* multitude, that they have been influenced by *mixed* motives, and that *deliverance from the chain on the ankles* has been one of the motives. But I think that no religious man can go there, spend a week in the prison, attend the meetings morning and evening, (and sometimes at noon also,) hear them sing and talk and pray, and come away doubting that there is a great deal of reality. Doubtless there is much that is spurious, and that will not be enduring. It would be

strange if all were genuine. If those men live to get out, and are again with their friends, some of them will not be true to their profession of piety. But they will never go back to where they were before. Their own superstition is dashed to pieces, like a potter’s vessel.

Robert Hopkins is now the ruling spirit in that prison,—the spiritual bishop there. He has been there all the time, and seems spiritually, as he is physically, head and shoulders taller than the rest of the people. The Sabbath I was there, with Dr. Williamson, Hopkins handed us a paper which expressed their united determination to pray for three things, viz., *a country*, with *a sanctuary* and *religious teachers* in that land; and in almost every prayer that I listened to afterwards, these three things were asked for. I do not know that it is wrong for them so to pray.

## PROCEEDINGS OF OTHER SOCIETIES.

### LONDON MISSIONARY SOCIETY.

THE Report of this Society for its last year states :

Twenty-seven new laborers have been added to the missionary staff—a much larger increase than has been made, in the same period, for many years past. In this addition are included four Hindoo Christian brethren, three of whom had prosecuted an appropriate course of study during the preceding four years, in the Institution at Bhowanipore, and were ordained to the work of the ministry in Union Chapel, Calcutta, in March, 1861; and the fourth, who, in the early part of the present year, was ordained at Bangalore, with a view to be stationed at Belgaum, where he has labored for some time past in the character of an evangelist.

The number of the Society’s missionaries for the present year, is one hundred and seventy. They are appropriated as follows:—Polynesia, twenty-five; West Indies, twenty-two; South Africa, thirty-seven; China, nineteen; India, sixty-one; and Madagascar, six.

The number of native agents, including teachers, catechists, and evangelists, can

not, from its frequent increase, be stated with precision, but the aggregate exceeds eight hundred.

The number of missionary students is the same as that reported last year—forty; the candidates received being equal in number to those who have entered on their work.

While the facts just enumerated, connected with the home interests of the Society, can not fail to awaken our thankfulness, the aspect presented by the several fields of actual mission labors is equally encouraging. The older missions of the Society, with rare exceptions, have advanced in strength and prosperity; and new stations have been established in every chief section of its operations. And while Polynesia and Africa, India and China, have yielded their increase, the clouds which for thirty years have poured down desolation and death on Madagascar, have fled before the breath of Jehovah; the Sun of Righteousness has arisen on the land with healing in his wings; and the soil, fertilized by the blood of the martyrs, already abounds with thanksgiving and praise. Such are the rich, the unmerited rewards vouchsafed to our imperfect labors; and the Directors and friends of the

Society may heartily unite this day in the devout acknowledgment, "Hitherto hath the Lord helped us."

The financial statement is as follows :

**INCOME.**

*Ordinary.*

	£	s.	d.
Subscriptions, donations, and collections, . . . . .	46,475	5	4
Legacies, . . . . .	5,940	11	6
Fund for widows and orphans and superannuated missionaries, . . . . .	3,364	2	11
Australia and foreign auxiliaries, . . . . .	2,333	5	10
Dividends, &c., . . . . .	1,022	0	0
	59,135	5	7
Missionary stations, . . . . .	15,062	18	6
	74,198	4	1

*Special.*

	£	s.	d.
For the extension of missions in India, . . . . .	909	1	3
For do. in China, . . . . .	1,533	15	0
For the relief of sufferers from famine in Southern India, . . . . .	767	12	0
For the re-establishment of mission in Madagascar, . . . . .	1,821	7	4
For Central South Africa, . . . . .	346	5	6
Total, . . . . .	79,576	5	2

**EXPENDITURE.**

	£	s.	d.
Home payments, . . . . .	57,959	17	7
For India, special, . . . . .	1,263	9	1
For Madagascar, . . . . .	2,283	9	4
For Central South Africa, . . . . .	1,960	15	11
Raised and appropriated at the mission stations, . . . . .	14,467	15	5
	77,935	7	4

The friends of the Society will be glad to learn, from the preceding statement, that the contributions to the fund for the widows and orphans of departed missionaries, and missionaries incapacitated for labor by infirmity or age, have this year exceeded those of any year preceding. This increase has arisen chiefly from the bequest and the donation of two generous friends to this specific object, and which have, in accordance with their wishes, been added to the invested fund.

The number of widows dependent on this fund is 28 ; of orphans and fatherless children, 56 ; and of aged and disabled missionaries, 12 ; making a total of 96 individuals.

The Directors are gratified in stating that among the contributors to the fund are included several of the mission churches—a practice so appropriate and just that they would be thankful, however limited the resources of the contributors, to witness such an expression of

reverence for the departed and of sympathy for the living, from all those who owe to them, as the ministers of salvation, even their own selves.

The following is the statistical summary of the missions of the Society.

STATIONS.	Churches.	Communicants.	Juvenile Day and Boarding Schools, and Educational Institutions.	Scholars.
<b>SOUTH SEAS.</b>				
Georgian, Society, and Austral Islands, . . . . .	36	3,877	39	2,371
Hervey Islands, . . . . .	9	2,483	12	2,137
Samoa Islands, . . . . .	44	3,423	180	7,000
New Hebrides, . . . . .	2	150	50	2,000
Loyalty Islands, . . . . .	2	222	13	975
<b>WEST INDIES.</b>				
Demerara, . . . . .	11	1,894	11	1,141
Berbice, . . . . .	13	1,496	16	1,037
Jamaica, . . . . .	17	2,188	21	1,750
<b>SOUTH AFRICA.</b>				
Within the Colony, . . . . .	20	2,913	24	2,309
Beyond the Colony, . . . . .	11	1,855	29	1,562
<b>MAURITIUS, . . . . .</b>	3	147	5	383
<b>CHINA, . . . . .</b>	6	637	5	63
<b>INDIA.</b>				
Northern, . . . . .	6	143	36	2,271
Peninsular, . . . . .	16	569	98	4,588
Travancore, . . . . .	7	1,155	176	6,769
<b>Totals, . . . . .</b>	203	23,192	715	36,361

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

THE last Annual Report of this Society states that the contributions to the Society, for the year, amounted to £137,280, about \$686,000. The expenditures were £133,811.

The General Summary of "Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies," is as follows :

Central or Principal Stations, called Circuits, . . . . .	173
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained, . . . . .	1,104
Ministers and Assistant Missionaries, including five Supernumeraries, . . . . .	282
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c., . . . . .	733
Unpaid Agents, as Sabbath-school Teachers, &c., . . . . .	3,979
Full and accredited Church Members, . . . . .	63,340
On trial for Church Membership, . . . . .	5,175
Scholars, deducting for those who attend both the Day and Sabbath Schools, . . . . .	50,355
Printing Establishments, . . . . .	5



In concluding the Report it is said :

If among the many interesting items of the General Summary there is one that claims peculiar regard, it is that which relates to the Native Agency called forth and employed by the Society. In proportion as such agency is created, improved, and perpetuated, does the prospect of Christianizing the people among whom it exists improve. To this subject the Committee will not fail to give their most diligent attention; and they again entreat all who desire the coming of Messiah's kingdom to give it the due place in their intercessions.

In surveying the wide field of the Society's operations, the Committee find ample opportunities for extension. Such is the magnitude of the platform laid by the faith and zeal of their predecessors, that, were the means at their disposal to be doubled forthwith, these might be speedily and safely employed in operating upon and around the centres already occupied. New and unoccupied fields almost everywhere invite cultivation; and, for the present at least, invite it in vain. With so many unevangelized millions in India and China immediately accessible,—with untold nations in Africa still sitting in Pagan and Mohammedan darkness,—with the countless "isles of the sea" still waiting for the

"law" which God's Elect Servant alone has the right to give,—the Committee cannot fail to perceive that the work of Missionary Societies is scarcely more than begun, however prosperous and hopeful the beginning may be accounted.

Thus, then, the Society's case may be summed up. With much to call for serious reflection, and awaken solicitude, there is also much to excite holy joy, and encourage cheerful hope. We have come to the point indicated long ago, in which the light was not to be clear nor dark: it is not day, and unquestionably it is not night. Great principles are in conflict, great results are preparing; meanwhile, labor and strife must continue. To those who look from above, a steady progress, on the whole, may be discernible. Even to us, who look from the level of passing events, it is discernible in particular places; and if the Church will not shrink from duty,—if she will be true to herself and to her Divine Master,—no fear need be entertained as to the result. If we will always abound in the work of the Lord, our labor shall not—can not—be in vain in the Lord. The long struggle will have a glorious issue. The chequered day will be followed, not by another period of darkness and inactivity, "but it shall come to pass that at eventide there shall be light."

## MISCELLANIES.

### SEMI-CENTENNIALS OF AUXILIARIES.

Two Foreign Missionary Societies in Connecticut, auxiliary to the American Board, held semi-centennial meetings in October last; viz., the Norwich and New London, and the Tolland County Societies. The first met at Norwich, and an historical discourse was delivered by Rev. H. P. Arms, reviewing the history, mainly, of that Society, which was formed by the union of two "branches." "The Foreign Missionary Society of New London and the Vicinity," was organized April 14, 1812, and "The Foreign Missionary Society of Norwich and the Vicinity," on the 25th of May, the same year. In 1850, these two Societies united. The following extracts from Mr. Arms's discourse, exhibit something of the progress of missionary contributions in the County, show

the large number of laborers sent from it to the foreign field, and then point forward to the future, with well-timed suggestions.

"In the early history of the Missionary Society of Norwich and vicinity, *seven dollars* was the largest contribution by any one donor, and that was given by the worthy President of the Society. The contributions to the Society for the first twelve years of its existence were, on an average, \$129.45 annually. The year following, in 1825, the Society was re-organized, and re-invigorated, and the next year the receipts amounted to \$594.92, and in 1828, to \$986.34. They remained at about this point till 1836, when they advanced to \$2,407, and continued not far from this amount till the union of the two Societies, in 1850. Since that time, the yearly contributions of the County to the cause of

Foreign Missions, have varied from less than \$4,000, to more than \$6,000; average, for the ten years ending in 1861, \$4,687; giving, for the same time, an average annual contribution from each Congregational church member within the limits of the New London County Association, of \$1.25. In this average are included the large contributions of some liberal souls who devise liberal things. If these were deducted from the general amount, the average of the remainder would be reduced to a very small figure indeed—but the fraction of a dollar.”

“But we have invested in this enterprise what is far more precious than silver and gold. We have given to the cause a very large portion of the men and the women who are essential to its success. As already intimated, we furnished one of the first band of missionaries whom the American Board sent forth. In all, we have put about forty laborers into the foreign field. \* \* This enumeration does not include those who have gone from other denominations in the County, some of whom are the immediate offspring of the Congregational Churches.”

“The history of the past affords motives to increased fidelity, in giving and toiling and praying for the success of our holy enterprise. The churches of the County represented in this Society, have a character to sustain before the Christian world. Our Society is one of the first-born in a numerous sisterhood. We may well aspire to pre-eminence in rank, as well as priority in age. Besides, we have already a precious investment in the enterprise; more than \$144,000 in cash, and laborers sent forth into the vineyard, thrice the number of the Apostles whom the Lord sent forth to evangelize the world. We can not afford to hazard this investment by withholding needful supplies and reinforcements.

“Nor is it enough that we maintain our present position. The world, the Christian world, the Kingdom of Christ is advancing, and we must advance with it, or soon find ourselves in the rear. The policy of our Society, from the first, has been a gradual advance, going from strength to strength; with less rapid strides, indeed,

than was desirable. Yet fifty years show some progress. Our contributions have increased about fifty-fold, and our laborers in a ratio somewhat less. At this rate of increase, the Society ought to raise, at the close of the century, \$325,000 annually. Say not, ‘If the Lord would make windows in heaven, might this thing be.’ If we make a proper use of the advantages which God has given us, if we come willingly to the help of the Lord against the mighty, He will continue to increase us as in times past.”

The donations and legacies to the American Board from the limits of the Auxiliary, are given for fifty-one successive years, from 1812 to 1862, inclusive. They were as follows. From 1812 to 1821,—donations, \$4,303.54; from 1822 to 1831, donations, \$8,462.22, legacies, \$90; from 1832 to 1841, donations, \$29,569.30, legacies, \$1,400; from 1842 to 1851, donations, \$34,705.36, legacies, \$6,031.02; from 1852 to 1861, donations, \$46,897.67, legacies, \$8,513.76; and in 1862, donations, \$4,684.44, legacies, \$500. The number of churches connected with the Society is 29, with a total number of 3,893 members.

The Tolland County Society was formed in September, 1812. Its semi-centennial meeting was held at Rockville, and the discourse, by Rev. C. W. Clapp, of that place, presents interesting reminiscences of the ministers of a former generation in the County, under whose auspices it was organized; a brief survey of the rise of the modern missionary spirit and work; some account of the origin and early pupils of the school for the education of heathen youth, first established at Columbia, then Lebanon Crank, in Tolland County, by Rev. Eleazer Wheelock, which took the name of Moor’s Indian Charity School, from a farmer who gave for it a house and two acres of land, and was, after some years, removed by Dr. Wheelock to Hanover, N. H., leading to the institution of Dartmouth College; and brief notices of ten missionaries of the Board, male and female, who have gone from Tolland Co. Tables are given from the Treasurer’s report, presenting the payments to the Treasury of the Society for each of the

fifty years since its formation, and the amount for each period of ten years. These amounts are—

For the ten years ending in 1822,	\$701 42
“ “ “ 1832,	6,222 99
“ “ “ 1842,	15,056 21
“ “ “ 1852,	20,734 30
“ “ “ 1862,	24,956 46
Total,	\$67,671 38

#### STATISTICS OF MISSIONS IN INDIA.

The *Bombay Guardian* compares the statistics of missions in 1861 with those of 1851 collected by Dr. Mullens:—

	1852.	1862.
Missionaries, . . . .	363	418
Churches, . . . .	266	890
Communicants, . . . .	14,711	21,252
Native Christians, . . . .	91,235	118,893
Boys in schools, . . . .	87,062	54,888
Girls in schools, . . . .	11,193	14,723

“Missionaries have increased 15 per cent. in ten years; churches are more than three times as numerous as they were; church members are about 44 per cent. in advance; the native Christian population about 30 per cent.; the number of boys in school has largely fallen off; the number of girls in school has considerably increased. According to the rate of advance exhibited by these statistics, the native church might be expected to double itself every twenty-five years; the native Christian body, about three times in a century.”

#### SELF-SUPPORT BY CHRISTIAN CHURCHES IN INDIA.

Mr. Dean, of the Mahratta mission, writes as follows on a subject upon which he supposes it may be needful that there should be fuller knowledge in the United States.

“There is one subject connected with this people, which should be understood by all who are seeking their highest good. Persons in America often think it strange that Hindoos, who have always been accustomed to give so liberally for the support of idolatry, are so dependent on the missions after becoming Christians, and give so little for the support of Christianity.

“This will be easily accounted or, in

great measure, when we consider the classes of people from which the Christians have mostly come. Those here who have been in the habit of giving for the support of others, and for the support of their own religion, are for the most part the independent, working classes of the community; but from these classes hardly any, as yet, have embraced the gospel. Nearly all the Christians are from classes which might properly be called beggars. They have always been in the habit of receiving from others, and never accustomed to give, to any extent, for any cause. They have never been dependent on their own exertions for a living, unless it be exertion in the way of begging. Take, for instance, the Brahmins, many of whom have become Christians. As a class, they have never been accustomed to work, but have been taught from childhood that to do so is a disgrace, and even a sin. There is scarcely any kind of labor to which a Brahmin will put his hand, unless it be writing or teaching; and even after he becomes a Christian, it is very hard for him to change his habits in this respect. So of the Mahars, and other low castes, from which most of the Christians have come; they may all properly be called beggars. They very seldom work for wages; all they have they receive as a gift; and they always expect to receive, never to give. Idlers and beggars, it is very hard for them, when they become Christians, to break away from their old habits, and much cannot be expected from them at present.

“But there is a large, and in many respects a noble class among this people, from which but very few have as yet embraced the truth. I refer to the cultivators of the soil. In the rural districts, these are the great majority of the people; and they are the workers, while other classes live upon them. They are constantly giving for the support of others, and never receive from them. Nearly all that is paid for the support of Government comes from them, and in fact, nearly all that is given for any cause. They are accustomed to give to their religious teachers, and I am frequently urged to receive something from them. I never do receive these offered gifts, as it would give them



the impression that in visiting and preaching the gospel among them, I seek only their money. As it is, they are greatly astonished to see one laboring for them with no selfish end. When converts are multiplied from this class, there will be no want of money to support the institutions of the gospel."

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 JOURNEYING IN HAWAII.

Mr. Coan, of Hilo, Hawaii, writes in a recent letter: "On Tuesday I set off over the highlands, for South Kona. The forenoon of this day led us over a beautiful, open and fertile country, some six miles from the sea, embracing the western portion of Kona. In the afternoon we passed over broad fields of jagged lavas, mostly scoriform, for the distance of eight or ten miles. This road is exceedingly severe, in a hot, thirsty, unwrought and uninhabited land. It is a wide and wild sea of slag and cinders, whose once molten waves are now petrified hills and cones, ridges and mural precipices; and whose choppy and indescribable surface may be faintly represented by a tumultuous ocean, suddenly solidified amidst the ragings of an awful storm. Passing this 'terrible wilderness' of igneous, vitreous matter, we came into a region of trees and shrubbery, which at evening opened into a clearing surrounded by forest trees, where were a few dilapidated houses and a small pool of water, but no inhabitants. Here we spent the night, some fifteen miles inland from the sea. The next day we passed along the side of Mouna Loa, through forests and shrubbery, and over open spaces, with here and there a small hamlet and a little cultivation. On Thursday we continued along the western side of the mountain, from five to eight miles from the sea, and arrived at the gates of Mr. Paris, Orange Hill, Kaanalea, having passed through a region of great fertility and of prodigal luxuriance. Groves of cocoa-nut, bread-fruit, pandanus, candle-nut, hibiscus, orange, &c., with a perfect jungle of shrubbery and vines, embower the road for much of the distance, and clothe the highlands with massive verdure. On the right, rises the hoary mountain, near 14,000 feet, and below, on the left, the

wide Pacific stretches off immeasurably, like a sea of molten silver. We need not say that our welcome was warm, and the hospitality cordial and profuse, in the residence of our friends the Parises.

"Since my return, I have been through North Hilo. Here I met with a great storm of wind and rain. The rivers rose as by magic, and their rush and roar were fearful. For forty hours, nothing dared struggle with their fury; after this they so abated that I ventured on. In the first stream I came near losing my horse. He was hauled over with a rope, by several strong natives; but getting entangled among the rocks, amidst the fury of the waters, he came near being dashed in pieces. By vigorous efforts he was extricated, and drawn ashore, lame and bleeding. He *looked* sorry, and I *felt* so, but on we toiled. The rain ceased, the winds lulled, the river subsided, and with a little derangement and delay, all my appointments were fulfilled, and I returned home in peace, with a thankful heart. A gracious Saviour had been faithful to his promises; and thus it has always been."

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 MISSIONARY CONFERENCE IN INDIA.

The "Punjab Missionary Conference," which had been looked forward to with much interest, was held at Lahore, in a church belonging to the Presbyterian mission, during the last days of 1862 and the first of the present year. "For an entire week, missionaries, chaplains, and native pastors, European officers and civilians in the service of the crown, and even a distinguished native Prince—the Rajah of Kuppoothullah—were assembled, to take counsel with one another, and to mingle their prayers for divine direction in things pertaining to the kingdom of God. Such was the interest awakened by these consultations, that we are told, 'after the ice was broken, each sitting was better than that which preceded it. At first it was with difficulty that speakers could be found. They afterwards rose, two or three together, in all parts of the house.'" There were present 33 ministers, connected with six different bodies of Christians, viz., 11 of the Church of England; 3 of the Church of Scotland; 10 American Pres-

byterians, and one a native minister of the same communion; 4 American Baptists; 3 American Methodists; and one Independent.

At a supplementary meeting, on Friday, January 2, certain practical measures were adopted, the most important of which were:

"1. The formation of a Bible and Tract Society for the Punjab.

"2. The organization of a central lay committee, the object of which is to aid native Christians in obtaining secular employment, and otherwise to relieve missionaries, as far as practicable, of all secular cares.

"3. The appointment of a committee to prepare a petition to Her Majesty, praying that measures may be taken for the preparation of a standard Oordoo version of the Bible, to be published under the sanction of the Crown.

"4. A committee to petition the Indian Legislature, on behalf of the Conference, for a law relating to the divorce, in certain cases, of native Christians.

"This was followed, in the evening, by a public meeting for thanksgiving. This meeting was a very appropriate termination of the whole Conference. 'Not only the members of the Conference,' says the *Lahore Chronicle*, 'but the citizens and strangers in attendance on its sessions from day to day, have been deeply interested, and all acknowledge that the measure was one of complete success. The deep interest in the missionary cause, manifested by so large and influential a body of Christian laymen, was very gratifying.'"

#### A CALL FROM CHINA.

Mr. Blodget, of Tientsin, at the close of a recent letter, refers to the missionary wants of China as follows: "It is sad to think how little Protestant Christians are doing to enter the wide fields thrown open by God's providence in the year 1860. Not one missionary has yet reached China from our own Board. [Two were on the way when this was written.] Nieuchwang, the key to Corea and Manchuria, has been a consular port for two years. It is a most inviting field. I have written to the American Missionary Association to occupy it,

but no one has come, and no mention is made of any one who will come. Would not the Methodists take it up? They have no station in the North. The Chinese language is chiefly in use in all that region. Would that our Board were ready to enter in at that place also! Besides Nieuchwang, there are Ching-kiang and Kien-kiang on the river Yangtze-kiang, both open ports, but without any Protestant missionary. There is not a single American missionary located in the open ports upon the Great River, and only three English missionaries. These are stationed at Hank'en. No one goes to Formosa and Hainan. Hakodadi, in Japan, is still unoccupied, and we hear of no movement made to send missionaries thither. Formerly it was our reproach only to have *followed* commerce, and stationed missionaries where merchants were residing. Now, we do not even keep pace with the merchants. Trade is extending all over the east, but the number of missionaries is scarcely so great as it was eight years ago. Within a space of a year and three months, there have been fourteen deaths among adult missionaries in China, and not less than eight cases of return to their native land, without expectation of re-entering the field. The New England Congregational churches have only three missionaries in the Empire."

#### SAINTS AND RELICS IN GREECE.

Dr. King wrote from Athens, March 5: "Yesterday Mr. S. made a speech in the National Assembly,—he is one of its members,—in which he enumerated the advantages which Greece would derive from the annexation of the seven Ionian Islands. Among these advantages he mentioned 'their having the protection of THREE SAINTS, namely, St. Spyridion, St. Dionysius, and St. Gerasimus;' on hearing which, almost the whole Assembly broke out into a laugh! Now a few years ago, such a laugh would, I think, have been considered impious; and this shows what a change is going on in the minds of the people.

"I hope the Rev. Mr. Buel, formerly Baptist missionary to Greece, will hear of

this incident, for St. Spyridion was the great cause of his troubles in Corfu. Saints and relics are, I fancy, gradually losing their influence."

MISS BAXTER'S LEGACY.

Exaggerated statements having gone abroad respecting the amount given to the American Board by the will of Miss Sarah Baxter, late of Newton, Mass., it may be well to state, that the specific legacy is \$2,000; and that the Board is made residuary legatee, and will, it is supposed, ultimately realize from the estate a very considerable sum, perhaps \$50,000. It is all left, however, to the Permanent Fund, the income only to be available from year to year.

DEATH.

In Kharpoot, Turkey, Dec. 12, 1862, of pleurisy, MARY JOSEPHINE, daughter of Rev. O. P. and Mrs. C. R. Allen, aged three years.

DONATIONS.

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, Two sisters for fem. sch. Oroomiah,	18 00
Franklin co. Aux. So. Rev. I. Rogers, Tr. New Sharon, ch.	12 00
Lincoln co. Aux. So. North Edgcomb,	8 40
Penobscot co. Aux. So. E. F. Duren, Tr. Bangor, 1st cong. ch. 50; Hammond st. cong. ch. 60;	110 00
Brewer, 1st cong. ch.	28 65—138 65
York Conf. of Chs. Rev. G. W. Cressey, Tr. Kennebunkport, South ch.	20 00
Lebanon, Cong. ch. and so. wh. cons. Rev. JOSEPH LORING, of Pownal, an H. M.	50 50—70 50
	247 55
Bethel, 2d ch. and so.	15 00
Turner, Cong. ch.	9 25—24 25
	271 80
Legacies. — Auburn, Edward Crafts, by Thomas J. Howard, Ex'r, 955,78; less exc. 2,78;	953 00
	1,224 80

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr. Hinsdale, Ch. and cong.	60 00
Keene, Gent. 2; m. c. 23,90; prem. 3,22;	29 12
Roxbury, B. Nims,	10 00—99 12
Grafton co. Aux. So. Hanover Centre, Cong. ch. and so m. c. 6,64; Rev. B. Smith, 4;	10 64
Orford, West, Cong. ch. and so. m. c.	15 57

Plymouth, H. A. H. 25; m. c. 10;	35 00
West Lebanon, Cong. ch. and so.	50 00—111 21
Hillsboro' co. Aux. So. E. S. Russell, Tr. Pelham, Mrs. Hannah C. Wyman, which cons. JAMES TYLER an H. M.	100 00
Piscataquog Village, DAN'L MACK, which cons. him. an H. M. 100;	
Ira Barr, 3; Mrs. A. Bowman, 2; Mrs. M. P. 1;	106 00—206 00
Merrimack co. Aux. So. G. Hutchins, Tr. Fisherville, A. W. Fiske,	10 00
Henniker, Cong. ch. and so. 102,85; prem. on specie, 1,17; (of wh. to cons. NATHAN CARTER an H. M. 100.)	104 02—114 02
Rockingham co. Conf. of chs. F. Grant, Tr. Exeter, 1st and 2d chs. m. c.	10 36
Hampstead, Cong. church and so. 24,67; avails of gold necklace, 5,62;	30 29—40 65
Stratford Conf. of chs. E. J. Lane, Tr. Durham, Cong. ch. and so. which cons. JOHN MOONEY an H. M.	124 60
Gilmanton Centre, m. c.	28 75
Sanbornton Bridge, Cong. ch. and so. 20; Rev. C. Curtice and fam. 10;	30 00
Wolfboro', Cong. ch. and so. 7,25; Mrs. S. 1;	8 25—191 60
Sullivan co. Aux. So. N. W. Goddard, Tr. Acworth, Cong. ch. and so. 36,72; A. F. 5;	41 72
Claremont, Rev. D. M. Ide,	5 00—46 72
	809 32

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr. Cornwall, Cong. ch. and so.	16 00
Caledonia co. Conf. of chs. E. Jewett, Tr. St. Johnsbury, S. W. Dole, 30; So. cong. ch. and so. 72,20;	102 20
Hardwick, Miss E. D. S. 1; Mrs. M. F. 1;	2 00—104 20
Chittenden co. Aux. So. E. A. Fuller, Tr. Burlington, Professor N. G. Clark, 32,40; 1st Calv. cong. ch. m. c. 7,50;	39 90
Essex, Two mem. of cong. ch. 2; A. J. W. 3;	5 00—44 90
Franklin co. Aux. So. C. B. Swift, Tr. Bakersfield, Cong. ch. and so.	17 25
Montgomery, A friend, dec'd,	5 00
St. Albans, 1st cong. ch. and so.	157 75—180 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr. Newbury, Cong. ch. and so.	50 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr. Charlestown, Rev. C. Duren's fam. bal.	90
Derby, m. c. 5,05; Rev. J. F. 2;	7 05—7 95
Washington co. Aux. So. G. W. Scott, Tr. Berlin, Cong. ch. and so.	22 54
Montpelier, do. m. c.	17 39—39 93
Windham co. Aux. So. F. Tyler, Tr. Brattleboro', Mrs. A. C. H.	75
Westminster, West, Friends of morals and missions, 50; female miss. so. 35,10;	86 10—86 85
Windsor co. Aux. So. J. Steele, Tr. Hartford, A. H.	20 00
Weathersfield Bow and Ascutneyville, bal. 13,25; Rev. M. Kimball, 14;	27 25—47 25
	577 08
Island Pond, Cong. ch. and so.	3 00
	580 08

Legacies. — Peacham, Mrs. Lydia C. Shedd, for int., by E. C. Chamberlain and William Sanborn, Ex'rs,	17 25
	597 33

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Hyannis, Mrs. E. N. M.	3 00
Provincetown, Cong. ch. and so.	17 67



Winoit, Cong. ch. and so. 16; J. S. 1;	17 00	
West Barnstable, Cong. ch. and so.	15 00	
Wellfleet, do. m. c.	3 18	—55 85
Berkshire co. Aux. So. H. G. Davis, Tr.		
Pittsfield, W. G. H.	5 00	
Boston, (of wh. fr. George Turnbull, 100; L. Gulliver, 100; P. D. S. 10; H. D. 3; a friend. 20.)	7,196 31	
Brookfield Assn. W. Hyde, Tr.		
Bal. not used for printing,	5 00	
Hardwick, A friend,	3 00	—8 00
Essex co.		
Andover, North par. Trin. cong. ch. and so. to cons. Mrs. HARRIET K. DAVIS and Mrs. ANNE M. PARKER H. M. 204; South par. John Aiken, (of wh. to cons. JOHN F. AIKEN, of New York, an H. M. 100.) 150; Mrs. Jane M. Peirce, 25;	379 00	
Beverly, Dane st. ch. 271,36; m. c. 168 61; wh. cons. JONATHAN H. LOVEIT, WILLIAM E. LODGE, Mrs. NANCY L. LEFAVOR, and Mrs. LYDIA S. KITTREDGE H. M.	440 00	
Lawrence, A friend,	10 00	
Lynn, Dr. Cooke's ch. m. c.	2 79	—841 79
Essex co. North Aux. So. J. Caldwell, Tr.		
Bradford, A friend,	1 00	
Groveland, Cong. ch. and so.	16 50	—17 50
Essex co. South Aux. So. C. M. Richardson, Tr.		
Launceville, Cong. ch.	12 92	
Manchester, Rev. F. V. Tenney's ch. and so.	137 42	
Rockport, 2d cong. ch. and so.	31 00	—180 31
Franklin co. Aux. So. L. Merriam, Tr.		
Whately, David Sanders, wh. cons. CAROLINE WRIGHT, of Townsend, an H. M.	100 00	
Hampshire co. Aux. So. S. E. Bridgman, Tr.		
A friend,	500 00	
Amherst, L. Hallock,	2 60	
East Hampton, D. W. Lyman, 52d Mass Reg.	5 00	
South Hadley, 1st cong. so. which with prev. dona. cons. ASEL L. CLARK an H. M.	75 00	—582 00
Middlesex co.		
Cambridgeport, 1st evan. ch. and so.	500 00	
East Cambridge, Evan. cong. ch. and so m. c.	12 87	
Marlboro', Union ch. and so.	10 60	
Middlesex Village, Mrs. SAMUEL F. WOOD, wh. cons. her an H. M.	100 00	
Newton, Eliot ch. and so. wh. with prev. dona. cons. JOSEPH H. NOYES, R. V. C. EMERSON, EDWIN HOLMAN, GEORGE W. BACON, FREDERICK DAVIS, GEO. H. JONES, Rev. ERASMUS D. MOORE, and CYRUS S. MANN, H. M.	250 63	
South Malden, Cong. ch. 10.85; prem. on silver, 1,17; Winthrop ch. and so. 3,83;	15 85	
Somerville, 1st ortho. ch. to cons. EPIRAIM H. BLAKE and JOHN DAVIS H. M.	223 35	
Waltham, Trin. ch.	51 00	
Southboro', Pilgrim evan. ch. and so.	21 65	—1,185 55
Norfolk co.		
Brookline, Harvard ch. and so.	1,094 80	
Dedham, H. W. T.	3 00	
Medfield, 2d cong. ch.	16 00	
Roxbury, Eliot ch. la. 55; m. c. 3, Vine st. ch. and so. 227,97; m. c. 31,50;	320 47	
West Medway, Two friends, by Mrs Ide,	6 00	
West Roxbury, South evan. cong. ch. m. c. 30,86; A. W. 3;	33 86	—1,474 13
Old Colony Aux. So.		
Wareham, Cong. ch. and so.	40 00	
Palestine Miss. So. E. Alden, Tr.		
Middleboro', J. H. Harlow,	10 00	
Quincy, Ortho. ch.	38 00	—48 00
Plymouth co.		
Kingston, A lady,		2 50
Taunton and vic.		
Fall River, 1st cong. ch. and so.		79 55
Worcester co. Central Asso. W. R. Hooper, Tr.		
Baire, Evan. cong. ch. and so. 157,68; m. c. 9,50; which cons. GEO. BROWN and HARDING WOODS H. M.	250 18	
Worcester co. North, C. Sanderson, Tr.		
Westminster, Mrs. H. Cummings, dec'd,	5 00	
Worcester co. South, W. C. Capron, Tr.		
Westboro', Evan. cong. ch. and so. 58,41; m. c. 21,44;	79 85	
		12,151 55
A friend,	3 00	
Chelsea, Winnisimmet ch. and so. m. c. 17,11; Broadway cong. ch. m. c. 40 60;	57 71	
Holmes' Hole, A friend,	1 00	—61 71
		12,213 26
Legacies. — Charlton, Miss Mary Dresser, by John W. Whipple, Adminr,	400 00	
North Hadley, Colton Smith, by George C. Smith, Ex'r, 200; less exc. 10c.;	219 50	
Shirley, Miss Ann Kingsbury, Ex'r, 200; less inter. rev. tax, 10;	190 00	
Westboro', Miss Salome White, by George White, Ex'r, 100; less tax, 50;	95 00	—934 50
		13,147 76
CONNECTICUT		
Fairfield co. East, Aux. So.		
Bridgeport, 1st cong. ch. miss. and benev. so.	47 08	
Hartford co. Aux. So. A. G. Hammond, Agent.		
Windsor Locks, A friend,	5 00	
Litchfield co. Aux. So. G. C. Woodruff, Tr.		
Bridgewater, J. Jessup,	12 00	
Middlesex Asso. J. Marvin, Tr.		
Hadlyme, Cong. ch. and so. gent. and la. 48,5; m. c. 19,25; a friend. 33; wh. cons. FREDERICK A. TIFFANY an H. M. 100,50; less exc. 25c.;	100 25	
West Chester, Cong. ch. and so.	39 38	—139 63
New Haven City, Aux. So. F. T. Jarman, Agent.		
New Haven, Yale college m. c. 6,41; united m. c. 9,12; North ch. a member of do. 12; m. c. 7,79; Home st. ch. m. c. 15; Miss H. Starr, 15;	65 32	
New Haven co. East, F. T. Jarman, Agent.		
Madison, Cong. ch. m. c. 43,27; la. 31;	74 27	
New Haven co. West Conso. W. Atwater, Tr.		
Birmingham, Cong. ch. and so.	150 00	
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.		
Lebanon, Ladies, 50,81; Goshen, gent. 65,10; la. 53; m. c. 23,33; (of wh. to cons. P. G. THOMAS an H. M. 100.)	172 24	
Ledyard, Ladies,	19 00	
Montville, 1st so. (of wh. to cons. Rev. R. B. SNOWDEN an H. M. 50; N. B. Bradford, to cons. Miss SARAH FITCH an H. M. 150.)	172 37	
New London, 1st cong. so. m. c.	97 21	
Norwich, Broadway ch. gent. 373; m. c. 17,36; 1st so. m. c. 8,09; 2d do. 50;	403 45	—874 27
Tolland co. Aux. So. E. B. Preston, Tr.		
Coventry, Gent. 15,75; la. 22,50; N. Kingsbury, 10;	48 25	
Rockville, 2d ch.	153 31	
Vernon, Gent. (of wh. fr. Talcott Bros. to cons. Mrs. H. W. TALCOTT an H. M. 100.) 191,50; la. 9,73;	291 23	—492 79
Windham co. Aux. So. G. Danielson, Tr.		
Killingly, Miss Abigail Fisher, dec'd,	75 00	
		1,935 36

## RHODE ISLAND.

Pawtucket, La. asso.	5 75
Providence, Unknown, 10; Benef. cong. ch. and so. 378,85;	388 85—391 60

## NEW YORK.

Auburn and vic. W. H. Smith, Agent. Lockport, Cong. ch. m. c.	11 65
Buffalo and vic. H. Stillman, Agent. Buffalo, North pres. ch. coll. and m. c. wh. cons. A. R. KETCHUM, WILLIAM IVES, E. Y. KNEELAND and O. L. NIMS H. M. 44,13; Westminster pres. ch. 19,92; a friend, 5;	469 05
Monroe co. and vic. E. Ely, Agent. Rochester, a friend,	8 00
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. S. B. Chittenden, 1,000; C. N. T. 100; C. B. Caldwell, 50; W. W. Wickes, 300; E. J. Woolsey, 500; J. C. Barnes, 50; G. D. Paelps, 250; J. C. Holden, 50; Rev. William Belden, 50; Mrs. William C. Gilman, 20; 14th pres. ch. (of which fr. W. A. Booth, 350; W. T. Booth, 155. J. H. READ, to cons. him an H. M. 100; Frederick Mead, to cons. FREDERICK MEAD, Jr. an H. M. 100; C. Fanning, 30; T. Hidden, 10; A. S. Lyman, 20; WARREN A. RANSON, wh. cons. him an H. M. 100; D. T. Stamford, 10; C. D. Churchill, 20; G. L. Dale, 10; A. Schanek, 25; R. Brooks, 50; E. O. Jenkins, 20; C. Taylor, 20; J. J. Tower, 20; O. S. Fleet, 50;) 128,18; West pres. ch. Scudder m. s. so. 10; an officer of U. S. Bark Arthur, 5; Brooklyn, juv. miss. so. for Bebek sem. 20;)	3,712 90
Oncida co. Aux. So. J. E. Warner, Tr. Holland Patent, Pres. ch.	48 00
Utca, "W," dividends,	8 00—56 00
Otsego co. Aux. So. D. H. Little, Tr. Cooperstown, Pres. ch. 62,97; Charles W. Smith, which cons. Mrs. CHARLES W. SMITH an H. M. 100; Fem. miss. so. 40,75;	203 72
	4,461 32
Albany, A friend, 59; 4th pres. ch. miss. so 100;	150 00
Albion, Pres. ch. miss. so. 40; m. c. 21;	61 00
Cayuga, Pres. ch.	15 00
Champlain, P. Moore,	50 00
Chestertown, Pres. ch.	5 31
Cicero, Miss B.	1 00
Edinburg, Cong. ch. and so.	5 00
Fort Columbus, G. Loomis, U. S. A.	8 00
Fort Covington, 1st pres. ch.	32 00
Fredonia, F. A. Redington,	10 00
Hoesick Falls, Pres. ch. to cons. BENJAMIN V. QUACKENBUSH an H. M.	105 00
Irvington, Pres. ch. m. c.	26 85
Keesville, M. A. Seymour,	10 00
Lisle, Pres. ch.	2 50
Manchester, 1st do.	8 00
Milton C. T. Ordway,	2 50
North Jasper, Mrs. C. Lamson,	1 00
Perry Centre, Cong. ch.	27 20
Peterboro', Cong. ch. 2,10; Rev. P. Field, 5; Miss M. M. Field, 5; H. P. 2; W. J. 50c.; L. J. 50c.; a mite, 1;	16 10
Phelps, Pres. ch. (N. S.) a lady,	10 00
Pittstown, Pres. ch.	16 00
Poughkeepsie, T. S. Wickes,	59 00
Romulus, Pres. ch. wh. cons. Rev. CHARLES B. DYE an H. M.	60 00
Rose, Pres. ch. a thank-offering,	8 00
Somers, C. Childs,	5 00
Spyten Duyvil, Mrs. D. Hale,	5 00
Truxton, Pres. ch.	5 00
Walton, 1st cong. ch.	20 00—715 46
	5,176 78

Legacies.—New York city, Anson G. Phelps, Jr., by Mrs. Jane G. Phelps, Ex'x,	1,441 50
Troy, S. W. Dana, by R. D. Silliman, Ex'r, int.	60 00—1,501 50
	6,678 28

## NEW JERSEY.

Camden, Union cong. ch.	13 78
Madison, Rev. A. Mandell,	5 00
Newark, A corporate member, 40; J. H. Denison, 25;	65 00
Orange, 1st pres. ch. m. c.	21 85
Parsippany, do.	19 00
Paterson, 2d do. m. c.	25 30—119 93
Legacies.—Newark, David J. Hayes, by ALGERNON S. HUBBELL and AARON O. PRICE, Ex'rs, wh. cons. them H. M.	6,053 57
	6,203 50

## PENNSYLVANIA.

By Samuel Work, Agent. Catasauqua, Pres. ch.	48 15
Philadelphia, Pine st. ch. 251,07; Butonwood st. ch. 140; Calvary ch. 31; Mrs. Baldwin, 20; Miss M. L. Baldwin, 10; Miss C. Baldwin, 10; Manyunk pres. ch. m. c. 13; J. D. L. 14; do. for student at Bebek, 6; Clinton st. ch. S. H. C. 10;	505 07—553 22
Erie, M. W. Tyler,	4 00
Lewiston, Mrs. E. Hoffman,	10 00
Providence, Welch cong. ch.	5 00
Waverly, Pres. ch.	10 00—29 00
	582 22

Legacies.—Holmesburg, Mrs. L. P. Morton, by Rev. A. Hartpence,	25 00
Pleasant Mount, Asa Smith, by William Wright, Ex'r,	235 00—250 00
	832 22

## DISTRICT OF COLUMBIA.

Washington, W. R. Hopkins,	5 00
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## OHIO.

By G. L. Weed, Tr. Cincinnati, A congregationalist, 100; 3d pres. ch. m. c. 15,40; 2d do. (of wh. fr. P. Hinkle to cons. MARGARET MYERS an H. M. 100;) 400,20;	518 60
Circleville, Mrs. L. W. Olds,	2 00
Columbia Centre, Cong. ch.	3 05
Fronton, W. F. Willson,	5 00
New Albany, Cong. ch. 9,20; A. F. Jones, 5;	14 20
Sharonville, Pres. ch. m. c.	1 00
Walnut Hills, Lane sem. pres. ch. m. c.	5 25—519 10
Brownhelm, Cong. ch.	30 00
Bryan, S. E. B.	4 00
Columbus, Rev. J. H. Jones, 150; 1st cong. ch. 30; 2d pres. ch. 5;	185 00
Fearing, Mrs. A. Stanley,	10 00
Hartford, Coll. 2; m. c. 1;	3 00
Marietta, Cong. ch.	39 78
Marysville and Little Mill Creek, Pres. chs.	25 00
Nelson, Polly Hannahs,	20 00
Pomeroy, Welch cong. ch.	3 09
Prairie Depot, Pres. ch. m. c.	3 00
Ravenna, Cong. ch. m. c.	15 06
Windham, do. do.	6 00—343 93
	893 63

## INDIANA.

Danville, Pres. ch. m. c.	12 85
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## ILLINOIS.

Brighton, P—n,	5 00
Carlinville, Pres. ch.	15 00
Chicago, B. Durham,	5 00
Crystal Lake, S. S. Gates, to cons. Mrs. S. D. GATES an H. M.	100 00

Elizabeth, Pres. ch.	7 00
Galesburg, Swedish Lutheran ch.	10 00
Greenville, 1st pres. ch.	6 65
Marshall, Three friends and s. s.	3 75
Mt. Sterling, N. S. pres. ch. E. F. Crane,	20 00
Payson, Cong. ch.	100 00
Princeville, Young people's miss. so.	2 00
Quincy, Mrs. M. Ballard, 10; Ger. cong. ch. 37,50;	47 50
Rosamond, Cong. ch. m. c.	10 00
Shelby co. Unity pres. ch.	2 60
Toulon, Cong. ch.	8 00
Woodburn, do.	32 50—375 00

## MICHIGAN.

Michigan Gen. asso. A. B. Gibson, Tr.	
Bedford, Cong. ch.	3 41
Chesterfield, do.	2 60
Clinton, do. 11; O. F. S. 2;	13 00
Cooper, do.	8 00
Hudson, do. to cons. Rev. HENDERSON JUDD an H. M.	37 62
Kalamazoo, Cong. ch. which cons. HOMER A. HITCHCOCK an H. M.	100 29
Memphis, Cong. ch.	4 00
Romeo, do. 120; m. c. 15,65;	135 65
Saugatue, do.	3 25
Somerset, do.	8 70
Summit, do.	1 90—317 82
Adrian, 1st pres. ch. (of wh. to cons. D. McCOLLUM an H. M. 100;)	162 49
Eckford, Pres. ch.	14 00
Jonesville, Sidney B. Vrooman, 35; do. for Mrs. Vrooman's sch. 15;	50 00
Lodi, Rev. R. Nutting,	5 00
Pontiac, 1st cong. ch. and so. 30,21; less exc. 22c.;	29 99
Richland, Samuel Brown, dec'd, by E. R. Miller, 100; pres. ch. a friend, 14,70;	114 70
Tekonaha, Pres. ch.	1 00
Union City, Cong. ch. 12,50; m. c. 2,50;	15 00—392 18
	710 00

## WISCONSIN.

Arlington, Ch.	8 50
Baraboo, 1st pres. ch. 14,60; m. c. 5,40;	20 00
Bayfield, J. H. N.	3 00
Beloit, J. C. Newcomb, 10; la. miss. so. for girls' sch. at Kharpoote, 20;	96 21
Lodi, 1st pres. ch.	20 00
Lowville, Ch. 4; Rev. L. M. Gates and wife, 5;	9 00
Manitowoc, Pres. ch.	8 00
Minnekaunce, Coll.	4 30
Monroe, Cong. ch. and so.	17 25
Oconto, Coll. 1,98; J. N. and C. W. B. 20; Fannie and Louisa, 88c.;	22 86
Reedsburgh, Rev. T. Williston,	5 00
Stiles, Coll.	3 95
Suamico, A. C. C.	1 00
Wauwatosa, Cong. ch.	28 05—247 12

## IOWA.

Cass, Cong. ch. m. c.	1 00
Clermont,	4 15
Dubuque, 2d pres. ch. (N. S.) wh. cons. Rev. H. B. HOLMES an H. M.	50 00
Eddyville, Cong. ch. and so.	10 50
Garnaville, B. S.	2 00
Nevin, Cong. ch.	5 00
Postville,	3 35
Roberts' Creek,	3 00
Unknown, Miss E. A. Hyde,	2 00—81 00

## MINNESOTA.

Minneapolis, Plymouth ch. m. c.	5 45
St. Paul, "House of Hope," m. c.	14 00
Wabashaw, Cong. ch. m. c.	5 00—24 45

## OREGON.

Oregon, Miss L. H. Blackler, 6; cong. ch. m. c. 3,07; prem. on gold, 5,25;	14 32
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## CALIFORNIA.

By E. P. Flint.	
Brooklyn, Pres. ch.	25 00
Oakland, 1st cong. ch. m. c.	17 75
	42 75
Prem.	14 25—57 00

## WASHINGTON TERRITORY.

Port Ludlow, Mrs. S. S. Wilson,	3 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Canton, China, S. W. Williams,	100 00
Clifton, Nova Scotia, for miss in Turkey,	9 01
Montreal, Can. Amer. pres. ch. 772,85; E. K. Greene, to cons. Rev. JOHN JONES, Genesee, N. Y., an H. M. 70; James Court, 35; Mrs. McCulloch, 7;	884 85
	993 86

## MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, Cong. s. s. 30; Farmington, for Scudder miss. sch. India, 28; Foxcroft and Dover, 12; Limington, s. s. 4,10; Monmouth, s. s. 2,70; Machias, cong. s. s. 14,30; Norway, s. s. 6;	97 10
NEW HAMPSHIRE.—Concord, South cong. s. s. for sch. in India. 30; Gilman-ton, Miss M——'s [s. s. class, 1; Hanover, Mrs. Laura S. Smith, for sch. at Oromiah, 2; Henniker, s. s. for Mrs. Ballantine's sch. 24,88; Raymond, inf. class, 1;	58 88

VERMONT.—Berlin, Cong. s. s. 3,95; Peacham, s. s. miss. so. 13,14; Rutland, s. s. 38; Sharon, s. s. class, 1,50; W. Charlestown, s. s. 9;	65 59
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MASSACHUSETTS.—Andover, Abbottville, miss. s. s. for ed. a girl in Oromiah, 30; Auburndale, s. s. for a day sch. in India, 20; Boston, Bowdoin st. ch. s. s. for Miss Fiske's sch. Oromiah, 25; Mount Vernon ch. s. s. for sch. in Madura, 28,99; Grantville, s. s. for do. do. 25; Holliston, cong. s. s. for Mr. Webb's sch. 15; Roxbury, Eliot s. s. Mrs. Partridge's inf. class, 6; Uxbridge, evan. cong. s. s. inf. class, for miss. sch. South India, 2;	151 99
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NEW YORK.—Binghamton, Alice Hogg, dec'd, 25c.; Buffalo, North pres. ch. s. s. 38,58; Chesterown, pres. s. s. 69c.; New York, Ch. of the Covenant s. s. for sup. of a boy at Gaboon m. 25; Vernon Centre, pres. s. s. 8,28;	72 80
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PENNSYLVANIA.—Philadelphia, Buttonwood st. ch. s. s.	80 00
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DELAWARE.—Hedgeville, s. s. 10,63; Wilmington, Hanover st. ch. s. s. 20;	30 03
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OHIO.—Circleville, Inf. class, 5; Prairie Depot, 1st cong. ch. s. s. 2;	7 00
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ILLINOIS.—Mount Sterling, N. S. pres. ch. s. s.	15 00
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MICHIGAN.—Kalamazoo, "Arty," dec'd, 1; little Alice, dec'd, 6c.; Three Rivers, pres. s. s. 2;	3 66
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WISCONSIN.—Delavan, Cong. s. s. for sup. of a native teacher in Syria,	70 00
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IOWA.—Davenport, Cong. s. s. miss. so.	5 00
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CALIFORNIA.—Downieville, Cong. s. s.	41 25
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OREGON.—Oregon City, Chil.	68
	693 38

Donations received in March,	26,228 36
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Legacies,	9,709 82
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\$5,938 18

✂ TOTAL from September 1st, 1862, to March 31st, 1863, \$204,202 23





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